
I Do Appoint *Robert Boulter* to Print this my
Narrative, Entituled, *A Further* DISCOVERY
of the late *Horrid and* POPISH-PLOT, &c. and
that no others Print the same.

October 12.
1679.

JOHN SMITH.

THE
NARRATIVE
OF
Mr. John Smith

O F
Walmorth, in the County-Palatine of Durham, Gent.

Containing a further
DISCOVERY
Of the late Horrid and
POPISH-PLOT.

- With an Account of
- 1st. The inconsistency of the Popish-Principles with the Peace of all States.
 - 2^{ly}. Their Destructiveness to all Protestant Kingdoms.
 - 3^{ly}. The Incouragements upon which the Papists undertook so Hellish a Design against *England*.
 - 4^{ly}. The Progress they had made in it.
 - 5^{ly}. The Reasons of their endeavouring, more especially the Death of His present Majesty.
 - 6^{ly}. With a Vindication of the Justice of the Nation upon the Traitors already Executed.

LONDON,
Printed, and are to be sold by *Robert Boulter* at the
Turks-head in Corn-hill, 1679.

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To the KING.

AS I owe my Allegiance, and have Dedicated my Life to Your Majesty; so I desire with all Humility in my self, and Zeal for Your Happiness, to offer up these Papers unto You.

Many of Your Subjects are capable to present You, with what is more suitable to the Greatness of Your Understanding; but nothing can be laid at Your Feet, which more nearly concerns the Preservation of Your Sacred Person, the Safety of Your Crown, and Security of Your Royal Dignity.

The danger of Conspiracies lies in their being concealed, none ever perished by a detected Plot, but such as have wilfully abandoned themselves to be destroyed. And therefore, while some of your Subjects, to defeat the Hellish Machinations of the Papists against your Majesty and People, are contented to expose themselves, not only to secret Assassinations, but to the vow'd Revenge of a disloyal and desperate Party; It is hoped, that you will not at once both desert your Self, and de-relinquish the care of three Kingdoms, as well as Sacrifice those Loyal Souls, to gratifie implacable Enemies. Sir, 'Tis past the Malice and Strength of your Adversaries, either to destroy your Life, or subvert your Government, unless (which God avert) you joyn in the Conspiracy, by some Personal accession. And against dangers that you voluntarily expose your self unto, there is no promise that the immense Wisdom, or Almighty Power, should interpose to save you. The Conspirators find it convenient to alter the Methods of accomplishing their

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Treason;

The Epistle Dedicatory.

Treason; but they remain unchangeable in their Traiterous Designs. But Sir, it is in your own Power, not only to Reign in defiance of their violent Attempts, but to render your People happy while you live, and relinquish them safe when you dye. For to all this there is no more required, but your hearkning to the Advice of your Parliament; who as they are best able to Counsel you, so their own interest, and the welfare of those they represent, will always oblige them to it. Might your Popish Adversaries but once divide betwixt you and your People, and dispossess you out of the hearts of your Subjects; the next thing will be (having left you none to stand by you) to wrest your Crown from you, and deject you from your Throne. As it is impossible you should miscarry while you and your People agree, so no humane means can prevent the Destruction of these Kingdoms, and the Unhappiness of your Royal Self and Family in their Ruines, if through the Clamours of the Popish Party you should be divided from your People as represented in Parliament, and to be withdrawn from hearkning to their Advice.

Your Majesties

Most humble, and most Loyal Subject,

JOHN SMITH.

TO THE READER.

HAd the many Discoveries of the Plot already communicated to the World, served either to dismay the Conspirators from their further proceeds, or to awaken the Nation proportionably to its danger, The Conveying of this to the knowledge of the Kingdom, had been wholly forborn. 'Tis true, that the offering this Information to His Majesty and the Council, was an indispensible Duty, which could not be superseded without Disloyalty to the Government : but the divulging it to the Kingdom, is to be resolved into that Lethargy as the motive of it, which too many still lye under. Shall it be said that our supine folly and unreasonable unbelief, promote our ruine beyond what the malice of our Enemies was able to accomplish ? Shall their Address in impudent Pamphlets, wheedle a company of easie and silly Souls, to disbelieve what the King, the Council, and two Parliaments (being first assured themselves) have both recommended it to the Faith of these Kingdoms, and consigned it over to Posterity, as an unquestionable certainty. It is not without astonishment, that I observe how a generation of men, whose interest makes it necessary, and whose principles makes it lawful, to Lye, are able by meer impudence, to out-face the fullest Evidence, and most uncontrollable Convictions of their Guilt.

Reader, Thou wilt therefore find in these following Sheets, not only a further Attestation given to prove a Hellish Conspiracy against His Majesty, the Protestant Religion, and the Government by Law Established ; but thou wilt meet with some account, both of the Advantages which did facilitate them in their designs, and of the several steps which they had taken to accomplish them. And if after all this, the Protestant Inhabitants of these Nations will suffer themselves to be destroyed, (by continuing their Divisions) notwithstanding such fair warning, I will only say, that they deserve to perish without Compassion and Pity.

TO THE
READER
H

A further

DISCOVERY

Of the late Horrid and

Popish-PLOT.

What disturbances and fatal mischiefs, the claim and exercise of Papal Authority and Jurisdiction, have caused even in Kingdoms where both Princes and People were in all things else of the *Romish* Faith: the Histories of foregoing Ages do sufficiently inform us. The alone demurring to the Usurpations of the *Roman* Pontife, hath derived from the pretended Infallible Chair, the Excommunication of Princes, the discharging Subjects from their Allegiance, the Alienation of Crowns and Kingdoms, the interdicting the performance of all Divine Services in Nations, which according to their own stile, were in all things else Catholick. For besides the manifold instances which all parts of the *Western* World afford us to this purpose, such as *Gregory* the seventh, his Excommunicating *Henry* the fourth; *Sylvester* the third, his Anathematizing *Henry* the fifth; *Gregory* the ninth, his cursing *Frederick* the second, Emperour of *Germany*. And *Innocent* the third, his Excommunicating *Philip August*, and setting his Kingdom under an Interdict; *Benedict* the thirteenth, *Charles* the sixth, and *Boniface* the eighth, *Philip* the Faire, Kings of *France*: I say, besides these, and many other Forraign instances of this nature, the Kingdom of *England* alone hath afforded us too many woful proofs of the *Papal Usurpation*, and falsely pretended Jurisdiction over *Temporal Monarchs*, and their Dominions. So that towards the recommending the *Romish* Religion, and the Authority of the See of *Rome*, to the love of my Country-men, I need only put them in mind of the Entertainment that *William Rufus*, *Henry* the second, *King John*, and *Henry* the eighth, Princes of this Kingdom, met with from the Universal Father. For even that Prince whom I mentioned last, not only lived and died himself in the *Romish* Faith, but put to death all such as were Arraigned for being otherwise minded; So that the only reason why he was Excommunicated by two Popes one after another, his Kingdom interdicted, his Subjects absolved from the Fealty they owed him, and a disposal made of his Crown to others, who were intrusted with the Exemption of the Papal Censure, was nothing but his declining the Authority and Jurisdiction of the Pope, and his vindicating those Rights which by our ancient Law appertained to the Imperial Crown of this Land.

Let Princes and People be never so zealous in all other points of the *Roman* Faith, if they do but dispute the Universal-Jurisdiction of the Triple Crown, they expose themselves to Depositions, Interdicts, and

whatsoever else it pleases his Holiness to denounce against them. It is but for a Monarch or State to thwart the *Capricio*, and cross the humour of the Pope, or disoblige the Court of *Rome*, and they immediately run the hazard of being destroyed, under the very Countenance and Allowance of those Doctrines which have the stamp of Articles of Faith. The Interdict of the State of *Venice* by *Paul the fifth*, the Murther of *Henry the third* of *France*, and the Assassination of *Henry the fourth*, likewise of *France*; were some of the late Commentaries upon the foregoing Principles, and Items to the world, that though they did not think fit to act up to them at all times, yet they reserved them in their *Petto*, to be made use of upon occasion. And it may not be altogether unworthy of our observation, that the Murther of *Henry the third* by *James Clement a Dominican*, was not only magnified in a solemn Oration by *Sixtus the fifth*, which was afterwards Printed and Published at *Rome*, but it hath been lately translated by some *Romish* Priest, or other, with the *Latin* in one Column, and *English* in another; and that in all likelihood to inflame some *Papal* Votary to the like attempt upon His Sacred Majesty.

§ 2.

So that were there no dishonour to arise to God, danger to the Souls of men, by the re-introduction of Popery amongst us, the hazard of enslaving these Nations to a Forraign Power, and of making the Crown truckle to the Papal Mitre; may awaken every generous as well as Loyal Soul, both to watch against, and oppose all secret tendencies, as well as open attempts, towards a matter of so pernicious a Consequence. Nor is it unworthy of our remark, that besides those foregoing advantages which the Pope would have over this Nation, in common with other Nations by virtue of his Monarchy over all persons and things *in ordine ad spiritualia*, upon which alone he might (as heretofore he hath done) *Anatheimatize* our Kings, Divest them of their Royal Power, and not only Absolve their Subjects from Fidelity and Obedience, but Commissionate and Impower them to make War upon their Sovereigns; and both to Depose and Murder them, under the encouragement of meriting Heaven by so doing. I say it is not unworthy of our reflection, what other latent claims (besides these) as he may be likely to revive of an absolute and uncontrollable Temporal Jurisdiction over these Kingdoms. The King of England, *saith Bellarmine, is subject to the Pope by a two-fold right, first by reason of his Apostolick Power, and secondly, by right of proper Dominion.* For as to England he may be ready to plead, if not King *Henry the second* his submitting his Crown to the Pope; yet King *John's* resignation of it into the hands of the Popes Legat, and receiving it again as a *Fendatory* to the See of *Rome*. And for *Scotland*, he may possibly revive that title which so long ago as *Boniface the Eighth*, he pretended over that Kingdom; namely, *That the Kingdom of Scotland belongs of right to the Church of Rome, and that it is in the Popes power alone, to give it to, or take it from whom he pleases.* And lastly for *Ireland*, who knoweth but that they may start, as a pretence for a temporal Jurisdiction over that Nation, *Henry the thirds* swearing homage to the Pope for it, and obliging himself to pay a Tribute in recognition of the Papal right. Its true, these things are impertinent and ridiculous in themselves; yet were Popery re-established in *England*, and the people brought under the conduct of the Jesuites, who as they labour most effectually in the perversion of the Nation, so being the Janizaries of the Holy See its easie to apprehend how far they may mis-improve them towards the serving the interest of the Pope, in case any difference should arise either between the King and him, or any other Forraign Prince that his

Lib. cui
Titulus
Tortus, p.
19.
See Baron.
ad Ann.
1172.

Matt.
Westm. lib.
2. Polyd.
Virg. lib.
17. Hist.
Angl.

his Holiness, for secular ends shall think fit to befriend. Surely its with respect to these pretensions, that *Bellarmino* so solemnly declareth, *That these ubi supra Kingdoms are the Dominions of the Church; and that the Pope is our natural and direct Lord; and the King at best but his Vassal.* And it was in pursuance of this right that *Gregory the thirteenth* Commissioned *Tho. Stukeley*, an English Rebel against *Queen Elizabeth*, to conquer the Kingdom of Ireland for his Holiness's Bastard-Son *James Boncompagnon*. And by virtue of the same pretension did *Innocent the tenth*, during the late Wars, usurp a Royal Power over that Nation, and accordingly gave forth all kind of Commissions by the hands of his Nuncio.

And if divers principles of Popery are unfriendly to the safety of Monarchs, and quiet of Kingdoms, even where their Religion is Nationally received and submitted to; we cannot imagine that the Peace and Security of these Nations, who not only are of a different Religion, but declare against them as Antichristians and Idolaters, should be better provided for, if occasion serve to do mischief. For besides the liableness of all Protestant Princes and People to the fatal consequence of the foregoing Doctrines of the Papal Usurpation and Jurisdiction over all Nations, they have others particularly and especially calculated to Authorise and Justifie their destruction and ruine. Such, as that we are all *Hereticks*, and thereupon are not only *de jure* Excommunicated by the *Lateran Council* under *Innocent the third*, but *de facto*, pronounced such for ever by *Paul the fourth*, anno 1558. And as if that were not sufficient, we are in *de Bulla Cœne Domini*, read commonly on *Maunday Thursday*, solemnly Cursed. And thereupon the Papists in the several Dominions where the Protestant Religion obtains, are not only discharged from all Allegiance to Princes, but all Catholics are obliged by the strictest bond of Conscience, and under the penalty of the utmost hazard of their Souls, to depose such *Heretical Princes*. They are so far from being guilty of murder, saith *Urban the third*, that kill any who are Excommunicate, that they are bound to exterminate Hereticks, as they would be esteemed Christians themselves, saith the Decree of the *Lateran Council* under *Innocent the third*. Yea, by the late *Bull* of *Clement the tenth*, for any Papist to be Loyal to an Heretical Prince, is publicly declared to be a crime; and such are solemnly cursed in the view of all the world, for that which the principles of Reason and Revelation, and without which no Government is safe, oblige them unto. *Bellarmino* speaketh intelligibly when he saith, *That Hereticks are to be destroyed root and branch, if it can possibly be done; but if it appear that the Catholics are so few that they cannot conveniently with their own safety, attempt such a thing, then it is best in such a case to be quiet, least upon opposition made by Hereticks, the Catholics should be worsted.* Hereupon *Barnes* hath no other Apology to make for the English Papists, that they do not forcibly rise against the King and his Protestant Subjects, but that they are not powerful enough for such an undertaking. and therefore the Attempt would be to their own prejudice and damage. So that upon the whole, Protestants do only hold their lives at the courtesie of the Papists, till they be in a condition by number and strength to destroy and extirpate them. Good natur'd people that forbear to kill us, forasmuch as one of our lives may cost three of their own. And yet though at sometimes they seem to judge it convenient, either to conceal the foregoing principles, or to suffer them for a season to lye dormant by them: yet in reality such hath been their faithfulness to their Doctrines, that they have never suffered us to be any considerable while

De Laicis
lib. 3. cap.
22.

In 2.2. The
qu. 12.

while without some testimony of the good will they maintain for Hereticks, and how ready they are to do all those meritorious offices of killing and destroying us, which their Religion obligeth them to do. I shall not mention here, the vast numbers of Christians that have been butchered by the sentence of the *Roman Inquisition*, of which it is reported that *Paul* the 4th should say, that the Authority of the See of *Rome* depended upon that office, and that it was settled in *Spain* by the inspiration of the holy Ghost. But surely he meant not that which came down from Heaven, but that which was sent from *Rome* in a Cloak-bag. Nor shall I insist upon the infinite slaughters of such as professed Jesus Christ in sincerity, by *Crusado's* and *sanctified Wars*, though Authentick Authors tell us, that in *France* alone there were slain *ten hundred thousand* persons in the persecution raised against the *Waldenses*, upon no other account but their dissenting from the Church of *Rome*. Neither shall I dwell upon the *Parisian Massacre*, by which in a few days there were murdered above *forty thousand* persons, and that for no other cause, but because the Church of *Rome* had adjudged them Hereticks; but I shall rather call over some of the attempts against these Nations, commenced upon, and justified by the foregoing principles of the Papal Church, in reference to those who differ in Religion from them. No sooner was Reformation established in *England* under *Edward* the sixth, than divers Rebellions in several parts of the Land, were by the influence of the aforesaid *Doctrines*, and the instigation of *Priests* and *Friars*, raised against the King and Government, as every one may read in our vulgar *Chronicles*. The number of those Rebels may be guessed at by the lists of the killed and taken at some of the defeats given unto them; And if we will believe our Histories, there were above *five thousand* slain and taken Prisoners, of those that rebelled in *Cornwall* and *Devon-shire*; and above *five thousand* slain, of those that rose in *Norfolk* and *Suffolk*, besides those which were taken Prisoners there, and who were cut off and apprehended in suppression of the Rebellion in *Tork-shire*. Now this excellent Prince being dead, and *Queen Mary* Established on the Throne, though she was not of a bloody, or of an ill disposition in her self, yet her Religion obliged her to those Cruelties, which have at once left an indelible stain upon her memory, and given us to fear what we may expect if the Government should at any time fall into the hand of one infected with the Papal Doctrine. For though her Reign was but short, yet there were in the compass of a few years, *two hundred seventy seven* publicly burnt, besides near as many more who perished by imprisonment, torment and famine. And all these meerly for Religion not so much as one of them being chargeable with any traiterous Machination against the Government. Upon her removal by a natural death, and *Queen Elizabeth* succeeding on the Throne, the Reformed Religion was again re-established in the Kingdom. And whereas notwithstanding the severity which had been expressed to her self, and the cruelty which had been exercised upon those of the same Faith with her; She not only buried all resentments, but was willing to suffer the Papists to live quietly, both in the injoyment of their Estates, and the private exercise of their Religion: yet it is not to be expressed by what ways of *Assassination*, *Conspiracy*, *Rebellions* at home, and *Invasions* from abroad, they endeavoured to destroy Her Person, overthrow the Government, and make the Kingdom a Field of blood. In pursuance of what by their Religion they owe to Hereticks, *Pius* the 5th did not only solemnly Excommunicate and Damn her self and all her Protestant Subjects, but likewise cursed all

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the Papists that should give any Obedience to her, or her Laws. That whole Bull proceeds upon her being a Heretick, and for being so, the holy Father deprives her of all Dominion and Dignity, absolves all her Subjects from any Obligation of Allegiance; and includes them under the same Curse, though Papists, that should yield any Subjection to her. Here was a Paraphrase upon the Principles of the *Romish* Religion towards Hereticks, which the Papists from time to time exemplified by practices sutable to the Doctrines of their Faith, and the infallible Commentaries of the *Roman Musfi*. For I may confidently say, that the Treasons of one kind and another that were contrived against her, and her Protestant Subjects, were more for number, than the years of her Government. But all their Machinations and Attempts, being by the infinite wisdom and goodness of God, detected, disappointed and defeated; and She laid in her Grave, accompanied with the Tears of her People: The like Conspiracies continued against King James who succeeded her. For as they had endeavoured by a Book published under the counterfeit name of *Doleman*, but wrote by *Parsons*, by communication with Cardinal *Allen*, and Sir *Francis Inglefield*, to disprove at least *sully* his Title to the Crown: So they obtained two *Breves* from *Clement* the 8th to exclude him, unless he would swear to promote the *Romish* Religion. Nor is it any matter of amazement or surprise, that the *Roman See* should act in that manner to King James, forasmuch as *Gregory* the 14th had a little before by two *Monitory Bulls* declared *Henry* the 4th incapable of the Crown of *France*, and that upon no account, but because he was a Heretick; yea (which may be a little more startling to those who are not acquainted with transactions of this nature) notwithstanding that *Henry* the third was both a loyal Son of the Church of *Rome*, and had been a bloody and severe persecuter of the *Hugonots*, and had more adored the Pope than ever any King of *France* did, yet the Pope did both covenant and agree with the Duke of *Guise*, to depose the said Prince, and to transfer the Crown from those to whom by the Laws of *France* it was to descend; and to settle it on the said Duke and his Posterity, only with this proviso, That he would cause the Estates of *France* to acknowledge the Jurisdiction of the *Roman See*, and without modification or restriction, to abolish the Liberties and Priviledges of the *Gallican Church*. But to return, King James being in defiance of all Papal contrivances, Established in the Throne; The first fruits of their Loyalty to an Heretical King, and the first Evidence of their Principles to such as renounce the Communion of the Church of *Rome*, was to welcome him with a Plot, contrived by *Watson* and *Clarke* two secular Priests, but wheedled into it by the Jesuits (as I have heard themselves often declare) and afterwards discovered in revenge, for their writing two Books; the one stiled, *Quodlibets*, and the other, *Important Considerations*. I know the Jesuits and their Factors have of late the impudence to say, that they were drawn into that Conspiracy by *Gray*, *Cobham*, and *Rawleigh*, Protestants; who having been *Queen Elizabeths* old Favorites, disliked King James his succession to the Crown; and that *Watson* acknowledged his infamous death to be a Just Judgment for his *Factionous* Writings, and designs against their Order and Society. Things as wholly false in themselves, so recorded by no authentick Historian of the times when they were transacted. But to pass this: That Plot miscarrying, the Jesuits, the great Crafts-masters in all Conspiracies, designed another, and that such a one as might every way correspond to the Principles of the *Roman Religion*, and bear proportion to the good will which by vertue of those

See *compend.* of the Plot, P. 73.

principles, they bear to Hereticks. And accordingly they contrived the blowing up the *King, Lords, and Commons*; the whole Kingdom, as well in *Epitome*, as in its *Representatives*. And this they did meerly in pursuance of what their Religion obliged them unto, being withall quickened to the design by the two *Briev's* received some years before, but hitherto kept dormant to operate upon a convenient occasion, and good opportunity. But being disappointed in that also, (through its having been discovered by means that I now enquire not into) and the *Prodigiousness* of the *Conspiracy*, having awakened *England* to a more signal watchfulness, and effectual care for its own preservation, as it had astonished the whole world, *Pagan* as well as *Christian*, where the report of it arrived; the *Kingdom* had some reprieve for a few years, from the publick workings of the Popish principles, in the Catholick Service, and office of destroying and murdering Hereticks. But even in that interval wherein they seemed to lye most dormant, they gave us instances enough how acceptable those *Heretick murdering Doctrines* are at *Rome*. For while all the world stood amazed at the former attempt, and many of the Papists abroad seemed to express their detestation of the Principles which produced it, The *Pope* and *Court of Rome* took all imaginable care to have the Traytors magnified and honoured. For *Garnet* the *Provincial* of the *Jesuits*, though by his acknowledgment under his own hand, he dyed for Treason; yet had his name inserted into the *English Martirology*, and his Bones were reserved for *Reliques*, and his Image erected over Altars: and two *Jesuits* who had been principal Conspirators in that Hellish Plot, and had by misfortune escaped the Halter, which was the reward due to them for their barbarous Conspiracy; were upon their arrival at *Rome*, both of them advanced to be the *Popes Penitentiaries*. And moreover, when the *King* and *Parliament* for the security of the *Kings person*, and preservation of the *Government*, and the lives of his Subjects, were forced to enact and impose on the *Papists* the *Oath of Allegiance*; *Paul* the 5th published divers *Bulls* against it, and both *Becanus* and *Bellarmino*, besides many more, wrote expressly in opposition to the taking of it. But the next impression of their Faith in its futable and proper works, made amends for their laziness and barrenness during that interim: for through the influence of the same principles, and being animated by the *Pope*, they murdered above *two hundred and fifty thousand* in *Ireland*, without any other inducement to it, save that they were *Protestants*; and that in killing of them the Catholick cause was promoted. For at no time did the *Irish* enjoy more liberty as to their Religion, and more tranquility as to their Persons and Estates, than immediately before they broke out into that horrid Rebellion. Nor was that quiet and security they possessed, the fruits only of a connivance, but the effects of many Acts of Grace, which had a little before past in favour of them. And as there was no alarm given of this, either by foregoing *Citations* to return into the bosom of the Mother-Church, nor by any solemn publication of their being *Excommunicated*, nor by any proclaimed *Crusadoes*, or a holy War; least the secure *Hereticks* being numerous, and not willing to part with their lives tamely, might have been roused to self-defence; so this barbarous massacring of so many thousand persons, who had laid innumerable obligations upon their Popish *Irish* Neighbours, can be resolved into nothing but the principles of the *Romish* Religion, and the Obligations that Papists are under by vertue of their very Faith, to root out Hereticks, when a conveniency offereth. And take possession of their Estates, which by the

the Decree of the *Lateran Council* under *Innocent the third*, are forfeited to the *Roman Catholicks*; and which not only may, but ought to be seized, whensoever it comes within the Circle of their Power to accomplish it. There are many other instances which might be re-collected of their readiness to be as kind and merciful to Hereticks, as their Religion not only instructeth, but obligeth them, were it not that this damnable and hellish Plot, which hath been for some years last past, and still is, carried on for murdering the *King*, subverting the *Government*, and rooting out the *Protestant Religion*, supercedeth all further need of insisting upon those things.

To make then a nearer approach to the present Plot, the Agents of § 4. the Church of *Rome* having with the utmost diligence, as well as all imaginable craft and art, especially since the Restoration of His Majesty, projected and pursued the *re-introduction* of *Papery* into these Kingdoms, and the *Extirpation* of *Heresse*, (as they are pleased to stile the Protestant Religion) they were at last (as they apprehended) come within view of infallibly compassing their design. Now there were some things which afforded them advantages for the attaining these Ends, which at no time since the Reformation, were they before now possessed of the assistance of. The first was, That *Interest* at Court, and universal esteem through the whole Kingdom, which the pretended Loyalty of many Catholicks, during the late unhappy War betwixt His late Majesty, and many of His People, who acted under the influence and supposed Authority of a Parliament; reconciled and gave unto them. This, together with the Assistance which some of the Papists, contributed to the escape of his present Majesty, and the seeming readiness of many of them, to co-operate with others, in his Restoration, gave them not only a share in the peace and quiet which these Kingdoms were restored unto, but procured a further degree of respect to them, than had been either usually, or universally shown them since the Reformation. And though I would not endeavour to lessen their Loyalty at any time, when they might but seem to pretend to it; yet to deal plainly, I know very little reason for their pretences of Loyalty to *King Charles* the first, more than to His Majesty who now happily Reigns: yea, I know very much why they ought at least to supercede all right of merit on that foot of account. For not to insist upon what preceded the unhappy War; though antecedently to that, we are told of a Conspiracy to destroy the Kings Life, whereof the discovery was found in *Archbishop Laud's* Library, being declared by *Andreas ab Haberfeld* to Sir *William Boswell*, Embassador then at the *Hague*, who revealed it to the *Archbishop*. But I say, not to dwell upon this, nor upon that, that I am now to say, namely, that it is affirmed, and that with all the moral certainty imaginable, that the *Romish Emissaries* were both the principal Authors of that *Uniformity* with *England*, which was pressed upon *Scotland*, and also prime sticklers to prevent its being entertained there, and all to foment a War betwixt the two Kingdoms. The *Priests* names have been oftner then once published to the world, who were sent by *Cardinal Richlieu* into that Kingdom, to raise and inflame differences betwixt the two Nations. And the motives upon which that great *Bontesou* of *Europe* was so earnest to kindle a War in His Majesties Dominions, are sufficiently understood, by all who are not wholly strangers to the affairs of that time. But there are two things which overthrow all their pretences of Loyalty to his late Majesty, of which they so confidently boast, and

See pryn's
Discovery
of a Popish
Plot by
Haberfeld.

and have made so large advantages. One is their *commencing* that bloody War in *Ireland*, in the massacring so many of His Majesties Protestant Subjects; which as it increased the Jealousies, that the like might be designed against those of the same Religion, in this Kingdom; so the making all Assistances (by the War which they had begun there) from thence impossible, gave confidence to the *Parliament* to be the more peremptory in those demands, which His Majesty finding it necessary to refuse to comply with, proved the causes of that unnatural War which fell out among ourselves, and of all the fatal consequences of it. And as a further Testimony of their Loyalty to that Prince, they not only renounced all *Allegiance* to Him, and banished His *Lieutenant*, but assumed the Royal Authority to themselves, owing only a dependance upon the *Pope* and his *Nuncio*. The *second* is, that accession which they had to the murder of His late Majesty. For as the principles upon which those seem to have acted, who publicly destroyed the King, are not only countenanced, but most especially taught by the *Doctors* and *Casuits* of the Church of *Rome*; so the effects of those principles are to be charged as well upon them that teach Doctrines of such pernicious consequence, as upon them that practise them. Hear then what the greatest *Authors* in the *Romish* Church declare to the purpose before us. The *Power of a Nation*, saith *Bellarmino*, is settled in the whole multitude as its true and proper Subject; and accordingly they may change a Kingdom into an Aristocratical, or Democratical state, whensoever they find cause for it. If a Prince be a Tyrant, saith *Lessius*; he may be deposed, or declared a publick enemy by the Common-wealth; and thereupon it may be lawful to attempt any thing against his Person. When the Common-wealth, saith *Mariana*, cannot other ways secure and preserve its own peace and safety, it may by a right inherent in it self, declare the King to be the common Enemy, and then destroy him with the sword. Thus we plainly see, that whatsoever others did, the *Jesuits* had first taught them the principles upon which they might justify the doing of it. But this is not all, for over and above this, they have not only been openly charged to have had a hand in the contriving and actually compassing the late Kings death; but the person that doth thus accuse them, undertakes the Justification of it, either before his present Majesty, or before any one who can legally require it of him. And which is an evident demonstration of their Guilt, notwithstanding all the interest which they have had of late years, from which they might at least promise themselves Justice, if they could not expect Favour; yet though challenged to bring this matter to a hearing, they have not so much as once dared to attempt it. Yea the late King himself, was informed a little before his death, that the *Jesuits* at a general meeting in *France*, in revenge for his condescending to the Treaty at the *Isle of Wight*, to pass some Bills in prejudice of them, and the *Romish* Religion, had unanimously resolved by the power, interest, and influence that they had in and upon the Army, to bring him to Justice, and get him Executed. Accordingly when the stroke was given, both one that was a *Romish* Priest, and a Confessor, namely *Sarabraz*, brandished his sword, and proclaimed, That now their greatest Enemy was cut off and destroyed. I suppose that the Judgment of Sir *William Morrice* late Secretary of State, will bear some weight with all *English* men, as well upon the account of his great Integrity, the many opportunities he enjoyed beyond others, of satisfying himself in a matter of this importance; hear then what he declares in a Letter to *Dr. du Moulin*, August the 9th. 1673. This I may say safely, and will do it confidently

De Laicis
lib. 3. ca. 6.

De jure &
Instit. lib. 2
cap. 6.

De Rego,
lib. 6. ca. 6.

dently, that many Arguments did create a violent suspicion, very near convincing Evidences, that the irreligion of the Papists, was chiefly guilty of the murder of that excellent Prince, the Odium whereof they would file --- to the account of the Protestant Religion. However, the Papists having not only escaped Legal Arraignments upon this account, but having since the Kings return, been esteemed by some, His late Majesties best friends; they have thereupon arrived at more respect, as well as enjoy'd more peace in their Persons and Estates, than they were in possession of at any time since the Reformation. Nor do I believe that there is any Protestant that would have envied them the security they enjoyed, or the favour they had attained to, provided they had not abused them to the destruction of His Majesties Person, the supplanting of His Government, and the extirpating the Religion which was Legally established. But alas, good and peaceable Souls, such an opportunity of promoting the Catholick interest, was not to be lost. They might now carry on their designs for the Triple-Crown, none daring to suggest any thing to bring them under a jealousy, who would not be immediately aspersed, as maligners of the Kings best friends. And it is not to be apprehended what improvement of that little stock of credit, which some of the Popish Gentry had gotten by their being on the late Kings side in the last War; the Jesuits, Priests, and Friars, made to the furtherance of the subjugating these Nations again to Rome, For now were all the principles of the Papal Religion (by which those that espouse it, are obliged to root out Heresie, and Establish the Jurisdiction of the Pope) inculcated from day to day upon persons of one quality and another of the Papal Profession.

A second thing, which gave them no less advantage for the carrying on of their designs, was the division among the Protestants themselves. And here two things greatly ministred to the sub-serving the design of the Papal Agents. (1) The parties divided were come to a more equal balance as to numbers on each side respectively, than at any season heretofore. For during the Reigns of *Queen Elizabeth*, *King James*, and *King Charles the first*, the Dissenters from the Established way of the Church of *England*, were but few, in comparison of those who were for Episcopacy, and the Rites and Ceremonies required by Law in Divine Worship. So that there being then little jealousy of any danger to the Church of *England*, from the Protestant Dissenters, how zealous soever they might even in those days be for their way, the watchfulness of the Dignitaries of the Church, and the labours of the inferiour Clergy, were chiefly exercised and laid out in reference to the Papists. But those who stile themselves *Non-conformists*, being now multiplied to that degree, as that they seem to bear a much nearer proportion to the other party, than heretofore they did; The main care of the *Over-seers* of the Church, hath thereupon much abated towards the Papists, and been exerted towards them. (2) The Animosities between the Protestants thus divided into two parties, were become higher, and their mutual exasperations grown fiercer, than heretofore. For partly through the ill entertainment which the Bishops and the conformable Clergy met with in the late times, and partly through the ill entertainment which the Bishops and the conformable Clergy met with in the late times, and partly through the retaliation they have measured to Protestant Dissenters, since they had the Authority of the Law, and assistance of the Government to befriend them, they are wonderfully inflamed in mutual heats towards, and disgust of one another. Of

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which it is easie to imagine, what manifold uses the Factors for the *Roman See*, have made to the furthering of their own designs, which tend equally to the ruine of both. For as the pretence of these Divisions, hath served as a *plea* to profelyte such who know not that the Divisions of the Church of *Rome* are more numerous, and their feuds more irreconcilable; so the subtile Ministers of the Papacy have, by winding themselves into all Companies, if not the mustering themselves in all parties, endeavoured both to heighten the differences, and to make their Animosities against each other, not only hotter, but more immortal. And while the one party of Protestants hath been crying out of *Schism*, and the other party of *persecution*; the Papists have to the reproach of both, been undermining that common Faith which they equally centre in, and carrying on a design of destroying the one as well as the other, being in their account both equally Hereticks. I would be loath to believe, that through the grandure which the Clergy are exalted unto the possession of in the Church of *Rome*, that therefore our Protestant Bishops and other Dignitaries of the *English* Church, should think them the less dangerous; but this I know, that those vulgarly stiled Phanaticks, have judged themselves highly justified in their clamours against the Conformable Clergy, in that they are so severely treated, while in the meantime, no difference in any fundamental Doctrine from the Church of *England*, can be objected unto them. And as the Jealousies which the differences betwixt dissenting Protestants, have caused, have made every overture, though for the preservation of Religion in general, and the safety of the Nation, (wherein they are both alike interested) if proposed by one party, to be suspected by the other; so the distrust which these Divisions have caused in one Protestant towards another, hath in no small measure emboldned the Papists to hope, that in whatsoever they should attempt, there could be no confederation among Protestants, either to resist or oppose them. And though I cannot say it upon my own knowledge, yet I have cause to believe it from the reason of the thing, as well as upon the Testimony of Mr. *Durdale*, that they were the more confident in their design privately to Assassinate the King, as hoping when they had so done, to have Fathered it upon the Phanaticks. And as they might very rationally believe, that would the Nation have been so posselt, they would have avenged it upon that party, even to the extirpating of them; so they assuredly knew, that thereby their own design of destroying the Episcopal Protestants, would have been rendred much the more facile.

§ 6.

A third thing that equally contributed with the former, to the introduction of Popery into these Kingdoms, was the general prophaneness which hath greatly over-spread these Nations, beyond what at any time heretofore hath been observed. For besides that every prophane person is truly of no Religion, and therefore indifferent to seem to be of any, as interest and temptation sways him; so no man can care much to be of that Religion, which not only condemns all the ways he is resolved upon, but the more because he is of such a Religion that doth not allow them. And withall there is this further whereby such men are disposed for Popery more than others, *viz.* That it can both allow them in all the sins which they have a mind to, and secure them from the fears of Eternal punishments in the practice of them. For partly by making many things which Christ hath forbid, and men from the power of their Lusts, and the influence of their interest have a desire to commit, to be no sins: and partly

ly by making such things which the Gospel stiles enormous crimes, to be but *venial* offences, which even in the Justice of God do deserve Eternal punishment ; and partly by that security from future wrath, which they propose to them who are guilty of the most daring and prodigious Enormities, through their Doctrines referring to *Pennances*, *Absolutions*, and *Papal Indulgencies* ; They had all imaginable grounds of confidence, that no profane Protestants (whatsoever others did) would withstand them in their designs of introducing a Religion which had so carefully provided for them.

Now being furthered by these several advantages for the introducing § 7. their Religion into these Kingdoms again, and the overthrowing the ancient and legal Government. The next thing to be discoursed of, is the several *steps* which they had actually taken, and the progress which they had made for the final compassing of those direful and tragical designs. And their *first* remarkable advance, was their merciless and cruel burning of the City of *London*, whereof as they were evidently proved the Authors, and Instruments, by many Depositions taken by Order and Authority of *Parliament*, *Anno* 1667. so it hath been further testified against them by Mr. *Oates* and Mr. *Bedloe*, with an enumeration of many particulars, clearly demonstrative beyond all controul, of their Guilt in that particular. And though they were prevented and disappointed of what they further intended at that time, and whereunto the burning of *London* was only designed as a *Prologue* ; yet the compassing the devastation of the City, was in it self alone, no small attainment in the matter of their Catholick and main project. For besides the greatly impoverishing the whole Nation, as well as the Inhabitants of the said City thereby ; the re-building of *London*, and the providing of Bread for distressed Families, was subject enough to employ the thoughts and cares of most men for divers years, without affording them leisure to watch, observe and provide against the Designs of the Papists. Besides, it may not be improbably conceived, that through *Londons* lying in Ashes, and the whole *Kingdoms* being distressed through the influence which this *Metropolitan* hath upon all parts of the Nation ; both the War which His Majesty was then engaged in with the *Dutch*, was the less vigorously prosecuted, and they emboldned to that which they perpetrated in burning some of the Royal Navy in His Majesties Chambers. And which hath been more fatal, from this Fountain of Distress that the Kingdom laboured under, as an effect of the burning of *London*, was the *French King* encouraged to the aggrandising himself, by those Conquests which he made upon the *Spanish Provinces* in the *Netherlands*. And His Majesty, whose Wisdom sufficiently instructed him, that it was the interest even of His own Dominions, to have the ballance of *Europe* kept even, found himself disabled from giving that Check and Opposition to that Princes designs, which we may very well conceive that otherwise he would have done.

A second step, which the unwearied Enemies of the Protestant Religion § 8. in these Dominions, had taken, towards both the extirpating of it, and subverting the Government was, their having interested the *French King* in their *Councils*, and their having in a great measure engaged him to assist them with Money, and what else might be convenient for the executing their Designs and Attempts. As the *Jesuits* heretofore laboured in nothing
more

See *Colemans* Trial, and therein his Letters.

Politicks of France, cap. 5.

See Persecution of the Protestants in France.

more effectually, than the advancing the King of *Spain* to the universal *Monarchy* of *Europe* : So that *Crown*, being by various ways and means, (not here to be insisted upon) much weakned, and rendred wholly incapable of aspiring any further in that matter ; The *pragmatical* and *treacherous Jesuits*, have of late years entirely applied themselves, to the serving the interest, and promoting the grandure of the *French Monarch*. And when time, the revealer of truth, shall have discovered the mysterious workings of those Sons of pride and deceit, it will then appear how they have both kindled those flames of War, which have for some years past laid many flourishing *Provinces* in *Europe* wast, and rendred all the Neighbouring *Kingdoms* and *Lands*, fields of Blood ; but that they have by the interest which they have obtained in all Courts, influenced some Princes to a Neutrality, and others to an open Confederacy with *France* ; so that the *French Monarch* is now justly become the dread of all his Neighbours. But that which I am observing is this, namely, that the *French King* being arrived at that formidable greatness which he now stands in, the Plotters and Contrivers of the ruine of *England*, drew him into their Councils, and obtained promises of Assistance towards the rooting out of Heresie, (as according to the *Roman* stile they call the Protestant Religion) and nourishing a mis-understanding betwixt His Majesty and His People. And as they do conceive this to be a great advance towards their main project, otherwise they would neither have so laboured to compass it, nor bear themselves so much upon it, having gained that point ; so in case that other means for the enslaving of these Nations, and subversion of Religion, should fail them, which at present they nourish their hopes with the success of, we may rationally look for no better consequences and effects from what I have mentioned, than that the *King* being Excommunicate, and the *Nation* cursed with him ; *Lewis* the 14th should be intrusted to execute the Papal Bann. And that *Innocent* the 11th having made a donation of these Kingdoms to him, as *Pius* the 5th did to *Philip* the 2^d. King of *Spain*, he should with a strength proportionable to the extent of his own Dominions, and the greatness of his preparations for less designs, endeavour to take possession of them, as *Philip* the second once did. And how ready they will be to animate the *French King* to contribute the Assistance of his Treasure and Arms, for the rooting out of *English* Hereticks, we may justly fear and presume from the Councils they give him in reference to his own Subjects, that are of the Reformed Religion. For in a late Book, to the maxims of which the conduct of his whole affairs seems very much adapted, he is not only informed, that his *Ancestors* never failed to be Protectors of the *Apostolick See*, and the *Church*, but that they turned their Arms, and exposed their Lives against the *Albigenses* ; they vanquished them, they destroyed them, they imprisoned the poor men of *Lyons*. And he is further told, that both by principles of *Christianity*, and maxims of *Policy*, it is necessary for him to reduce all his Subjects to one and the same belief ; and that the *Edict* of *Nantes*, as being extorted from his Predecessors by violence, and with Sword in hand, ought to be no obstruction in the execution of so blessed a design, but that the said *Edict* is to be revoked, or at least neglected. Now his compliance with this advice against the *Protestants* in *France*, evidenced in many instances, whereby he hath endeavoured to extirpate them and their Religion, though by degrees, and in the ways of Fraud and Art, as well as by Power and Force ; may at once caution and instruct us what measure

measure and favour his *Heretical Neighbours* are to expect from him, if incited against them by the *Pope*, and invited to the Undertaking by the *English Papists*. If neither the advancing his Grandfather *Henry the Great*, to the Crown, nor the securing himself in his Royalty, when sought to be Dethron'd by the Prince of *Condy*, deserve or obtain better measure of Requital, than what the *Hugonots* in *France* daily meet with; what may these of the *Protestant Religion* in *England* look for from a Prince, that besides his knowing the pretensions of the *Kings* of *England* to the Dominion of *France*, and his remembering the Conquests that our Ancestors made upon that Monarchy, and his sensing that his present *Majesties* Council and Arms have hindred the Carreer of his late Successes; I say, what may we look for from a Prince, who besides all this, is at once encouraged by the *Pope*, invited by the *Roman Catholiques* in *England*, and inflamed by his own ambition and pride, as well as animated by his Zeal to the Catholick Cause, to turn his Formidable Preparations against these Lands? But to conclude this, I do particularly affirm, that the success of the *French Arms* abroad, hath emboldned the *Papists* in *England* in their designs of Subverting not only Religion, but the Government.

A Third great step they had made to the subjugating these Kingdoms to their *Idolatrous Religion*, and the *Tyrannous Yoke* of the *Roman Court*, was their perverting the *Presumptive Heir* to the *Crown*. For howsoever they can here affirm, with all the Asseverations imaginable, especially when in conversation with credulous and easie Protestants, that the *Duke of York* is still of the Established Religion, only that he is a Prince of more generosity, than to comply with the *Capricioes* of a *Parliament*, in renouncing this, or swearing to that, as they shall in an humour Enact: Yet they not only know and believe the contrary, but both make their boasts of it, and erect their further hopes upon it: *Father Anderton*, Rector of the *English Colledge* of *Jesuits* at *Rome*, *Father Campion*, Minister of the same *Colledge*, and *Father Green*, Procurator for their Order at *Monte Portio*, have often told me when I was in *Italy*, that the *Duke of York* was of their Religion. And as the perversion of his *Royal Highness* gave them nearer prospect of their Establishing their Superstition and Tyranny once again in these Kingdoms and Dominions; so it contributed too, too effectually to the bringing over many of all Ranks and Qualities to them. For as I have, when abroad, frequently heard the *Jesuites* glory, both in the acquisition of such a Convert, and that many Gentlemen, through his Example, had renounced Protestantcy, and embraced the *Roman Catholique Doctrine*; so the thing carries a Self-evidence in it, nothing being more familiar in the observation of Ages, than that the influence of a Person of the rank, quality, and legal hopes of his *Royal Highness*, should sway vast and large numbers of people, to espouse the Persuasion that he had taken up. There is a great part of Mankind that seems to own this or that Religion, who yet do it not upon any rational Grounds, or Motives of Conviction, but with respect of Secular Interests, Worldly Advantages, and accommodations. And persons of this Figure, being in truth of no Religion, will not only publicly avow themselves, but vigorously impose that upon others, which appears suited and calculated unto their carnal and worldly Ends. And the *Atheistical Principles*, which I am afraid too many have imbib'd from a great Pretender to *Philosophy* and *Politicks*, namely, that all the Obligations of the Law of God, upon the Consciences of Men, may be violated by the Authority of the Sovereign in his own Do-

§. IX.

minions, and that no person is accountable at the Tribunal of the Lord, for renouncing *Christianity* it self, and much less for the disclaiming *Protestancy*, providing he hath the command of a Ruler to authorize him in what he doth: I say, I am justly apprehensive that these and the like abominable Notions, which many have suckt in from Mr. *Hobbs*, do not only dispose Men to be of the *Roman Faith*, if at any time the Sovereign proves to be so, but that not a few under the meer prospect of what is likely to be, have judg'd it most convenient to antedate themselves of that Religion, which they foresee that in a little time they must be of. Moreover, it is not easie to be conceived how the *Duke of York's* being a Papist, hath encouraged vast numbers of *Romish Emissaries* to come over hither, afforded them security while here, and emboldned them in their addresses to all ranks and degrees of Persons. And as the *City and Country* never swarmed so much with all sort of *Romish Ecclesiasticks*, both *Secular and Regular*, as since the perversion of his *Royal Highness*; so by their accosting the hopes of some, and addressing the fears of others, from the *Duke's* being a Papist, they have (and that upon my own personal knowledge) prevailed upon many to conform to ——— his Example. For I very well remember, that *Father Campian* being returned from *England to Rome*, where I then was, did not only confirm them that were here, in the belief of the *Duke of York's* being a Papist, and of his having been often at *Mass*, but withal affirmed, that through his Example, many Gentlemen were not only turned Roman Catholics, but Jesuits. Surely it was upon a due knowledge, as well as mature deliberation, that the Great Senate of the Nation,

April 27. 1679. Resolved, *Nemine Contradicente*,

That the Duke of York's being a Papist, and his hopes of coming to the Crown such, hath given the greatest Incouragement to the present Conspiracy, and Designs of the Papists, against the King and the Protestant Religion.

- §. X. Nor was this either the only progress they had made to the Reinflaming the Nations to *Rome*; but through the interest of the *Duke of York*, and the universal influence he had both at Sea and Land, and likewise at Home and Abroad, they obtained divers of these persons who were most zealous for the *Papal Jurisdiction*, and in whom they could best confide, to be advanced and preferred into places of Power and Trust. And of this there needs no further Evidence (though many more instances might be assigned) but the advancement of my Lord Clifford to be Lord High Treasurer, and Sir William Godolphin to be his Majesties Ambassador in *Spain*, and my Lord Bellasis to be Governor of *Hull*. 'Tis true, that by the late Tests ——— which His Majesty and the Parliament have provided for such as were to be Employed in publick Trusts, (that Papists might be the better and more effectually known and distinguished from Protestants.) There are both some removed, who had been advanced to places of Trust, Authority and Profit, and some others kept from arriving at those stations in the Commonwealth, and in the attaining that place and interest in the manage of publick Affairs, which they not only aspired after, but stood recommended unto. Yet give me leave to say, that there are some that have taken these Tests, who notwithstanding continue still *Votaries* to the Church of *Rome*, and are only Protestants in Masquerade. For as it was for the Credit of the *Roman Church*, that some should rather resign their employs and places, than renounce the *Papal Jurisdiction*, or any part of

of the *Tridentine Faith*; so it being their interest (at least for a while) to have it concealed what persons universally were Papists; and it being also for their advantage, to have some of their Party continued in public Offices, without suspicion of their Religion, the better to promote their further designs, they have accordingly made provision for the one as well as the other. And as the losses which some of the party have appeared willing to undergo, upon the foregoing occasion, have served to enhance the reputation of their *Church*; so others being best qualified by their taking the *Tests* for the enjoying Preferments and Revenues under the present Government, are not only *Spies* upon the *Councils* of the Nation, but *Vipers* nourished with the profits of the Land, to betray and undermine the Government. And whereas some may think that no person cordial in any Religion, should for Secular accommodations and worldly Advantages, offend against God, and indanger their own Souls, by Renouncing their Faith, and forswearing that, upon which they superstruct all their hopes for Salvation: The *Church* of Rome hath by more methods than one, secured such, not only from all fear and hazard of future wrath, but from all danger of sinning against God by so doing. And as to this purpose the *Doctrines* of *Papal Absolution* and *Indulgence*, are admirably suited, supposing there should be sin in such a case; so the *Doctrines* of *Equivocation*, *Mental Reservation*, and *Authoritative Dispensations*, are no less calculated for preserving them from all Guilt, notwithstanding their taking the Oaths, and making the Declarations which the Law requires.

Having now made these happy proceeds, as they thought, towards the overthrow of the *Protestant Religion* and the *Established Government*, there remained only for the Accomplishment of these, and all other their Execrable Designs, but the destroying the Life of the King. And there are these ensuing Reasons which not only justify such endeavours in all that are furnished with Evidence, for the making a further detection, but which do indispensably oblige them not to conceal any thing that may serve to unravel and unvail the Conspiracy. §. XI.

(1.) The Vindication of the *Justice* of the Nation on those *Traitors* that have suffered, doth bespeak and require this at every Mans hand. For though the utmost Candor imaginable, was extended to the Criminals, and the strictest scrutiny by Interrogations in favour of the Malefactors, exercised towards the King's Witnesses, and the several Juries that were Impannelled for their Tryal, were of the most knowing, honoured, and Impartial Persons that either the City of *London*, or the Neighbouring County could afford; yet all these have not been sufficient to prevent the Arraignment of the Justice of the Kingdom, for Condemning those Conspirators. For not to mention what their surviving Friends, do as falsely as reproachfully give out in favour of their Innocency in all Companies; the very Press (almost to the Ignominy of the Government that suffereth it) hath swarmed with Pamphlets in justification of their having died Guileless. Such Pamphlets, are the *Letter to both Houses*; *The sober and seasonable Queries, in order to the Choice of the New Parliament*; the second Edition with Additions, &c. *The Jesuits Plea, in answer to a Letter, intituled, Lying allowable with the Papists to deceive Protestants*: *The Plot of the Papists, to transform Traytors into Martyrs*: *The Compendium of the late Tryals, in relation to the present Plot*: besides divers other Prints equally scurrilous, as well as filled with pernicious Reflections upon the Honour

Honour and Justice of the Nation, so that every man of Sense is surpris'd at their impudence, and every Person of Loyalty, roused to a Zeal of vindicating the *King and Kingdom*, from the obloquies of Injustice cast upon them. And, though the Kings Witnesses do intend publickly to vindicate themselves from the Calumnies with which they are aspersed, and will, I doubt not, perform it, both to the universal satisfaction of the Nation, and the utter confusion of their Adversaries; yet let me offer these *two or three* Remarks upon the foregoing *Pamphlets*, which I judge not only sufficient to baffle them, but eternally to expose them to contempt, as so many infamous Libels. *First* then, What credit ought to be given to him, that shall dare to publish, in the view of all the Nation, *That not one person, accused in this pretended Conspiracy, did either flie or abscond (except only the Priests, who were obnoxious to the Law for their Priesthood)* when, in the mean time (besides many others of all Ranks and Qualities, who, upon their being, some of them accused, and others suspected, have withdrawn themselves) the *Four Villains* who are charged for Conspiring to Assassinate the *King*, do, notwithstanding His Royal Proclamation requiring their Appearance, either by flight or concealment, absent themselves? *Secondly*, Who, pretending to be either a good Christian, or a faithful Subject, can have any Faith for such a Person, who is not afraid, no more than ashamed, openly thus to slander the King himself, namely, *That though he be both most concerned, and has had the best opportunities of examining the Discovery of the Plot, yet he is so far from Believing it, that He openly Laughs at it?* Vile Impostor! that dares thus accuse the King both to the World, and His own People. How often hath His Majesty told us in His Royal Proclamations, that He is fully convinced of a *hellish and Popish Conspiracy*, against his own Person, the Protestant Religion, and the Government? And yet this impudent Generation of *Romish* Votaries do not blush to affirm; that he laughs at it as a Fabulous and Romantick Story. Doth not the King, in his Proclamation, *Octob. 30. 1678. call it, a Bloody and Traiterous Design, of Popish Recusants, against His Majesties Person, and Government, and the Protestant Religion?* And doth He not by His Proclamation, *Nov. 20. 1678. declare, That the Popish Priests and Jesuits, lurking within this Realm, have contrived, and set on foot divers Traiterous Plots and Designs, against His Majesty, His Government, and the Protestant Religion by Law Established?* And doth he not also by His Proclamation for a Fast, *March 28. 1679. declare, That through the impious and malicious Conspiracies, of the Popish Party, there is a Plot not only intended, to the Destruction of His Royal Person, but the Total Subversion of the Government, and of the True Protestant Religion within the Realm by Law Established?* And, Doth not my Lord Chancellor in his Speech to both Houses of Parliament, *March the 6. 1679. assure us, That His Majesties Royal Person hath been in danger, by a Conspiracy against His Sacred Life, maliciously contrived, and industriously carried on by the Seminary Priests, and Jesuits, and their Adherents, who think themselves under some obligation of Conscience to effect it, and having vowed the Subversion of the True Religion amongst us, find no way so likely to compass it, as to wound us in the Head, and kill the Defender of the Faith?* And, besides, what the last Parliament declared to that purpose, did not the House of Commons of the Parliament which was then sitting, when the Plot was first discovered, with the Approbation of the House of Lords, Resolve, *That that House was of Opinion, that there hath been, and still is, a Damnable and Hellish Plot, contrived and carried on by Popish Recusants, for Assassinating*

So the
New Plot
to Trans-
form, &c.
p. 51.

Letter to
both Hou-
ses, p. 2.

and

and Murdering the King, and for subverting the Government, and rooting out and destroying the Protestant Religion. So that now upon the whole matter, He that dare assume the boldness to tell us, *That the King laughs at the Plot, as a ridiculous and ill-contrived Story*, doth Brand the King, the Lord Chancellor, and Two Parliaments for a company of Impostors. And if this be not enough to stigmatize such Rascals for the worst of Slanderers, and overthrow their credit with all Mankind, surely nothing in this World can be alledged more effectual to do it. *Thirdly*, Need we more to satisfy us, that there is any thing to be expected from Men of a Papal Complexion, but Lyes and Calumnies? if we will but consider, that after they had inhumanly murdered Sir *Edmundbury Godfrey*, fastned divers slanders upon him before he was found, and afterwards endeavoured to impose plain impossibilities upon our Faith, namely, that he had killed himself, when the place where he lay, the manner of his laying, and many other circumstances, uncontroulably demonstrated the contrary; so at last, one of these scandalous and villanous Scriblers dare now solemnly avouch, *That he was an entire Friend to the Popish Party, and that he had performed the utmost service in their behalf, that friendship it self could suggest*. Can there be any thing said more effectual at once to convince this Fellow of being a Slanderer, or to disabuse those Men of little Understanding, that are inclined to believe him in any thing he says, than that he should offer to obtrude upon the Faith of *Englishmen*, that Sir *Edmundbury Godfrey* was a *Papist*, or at least a very Friend to the *Papal* Party? It were to abuse the patience of all who knew that worthy Gentleman, and are Masters of Sense or Honesty, to offer to prove that Sir *Edmundbury Godfrey* was a Protestant, or that he was far enough from supposing himself inrolled in the number of the Friends of the Popish Faction. Alas, poor Gentleman! as he little dreamed that a professed Member of the Church of *England*, and a liberal Asserter of the Protestant Doctrine, and a constant Reliever of the Necessities of those that were of the Reformed Religion, but one (as himself frequently related) that expected to be the first Martyr under the Popish Rage, should be consigned down to Posterity as the Cordial Friend to those avow'd Enemies of his own Religion, or a principal Confident of those Boutefeus of the Kingdom, for whose Peace and Safety he was a watchful Magistrate. Nothing allied to Truth can be expected from such, who, after they had barbarously Murdered an innocent Gentleman, do, by robbing him afterwards of his Honour, Credit and Reputation, assassinate him a second time. It is a great effect of the Divine Wisdom, to give up Impostors to the venting some palpable falsehoods, that the easie and credulous World may be the better fortified against those other Reports, which they cannot so easily disapprove. For they who are found wilful and evident Slanderers in some things, ought not to be credited in any thing unless it be accompanied with better *Credentials*, than the authority of their Testimony. These few Remarks are sufficient to take off the credit of those *Popish Scriblers*, that have attacked the Reputation of the Kings Witnesses, and slandered the Justice of the Nation, so a Reply being preparing to all the particular instances in which they are slandered, may discharge me from calling those *Pamphletters* to a further Account.

Compendium of the Trials, p. 69.

Yet for as much as I do not think it enough to have these Advocates of the Plot proved meerly to be Slanderers, I shall therefore moreover show, that the *Papists* may not only be publick Defamers with a Consistency

§. XII.

stancy to their Religion, but that the Doctrines of their chief *Casuits*, instruct and encourage them to be so. And this I shall perform in a brief consideration of two Particulars: *First*, In that they teach the Members of their *Church*, to be under no obligation to speak Truth, either to, or of *Hereticks*; but that they may calumniate them without the fear of guilt, or Divine wrath. It is the common opinion of the *Jesuits* in all their *Scholastick* and *Casuistical Writings*, that it is no sin to calumniate those who speak ill of them or the *Roman Church*. They are under no Moral Obligation to *Hereticks*; but may cheat them without dishonesty, violate Oaths made unto them without perjury, rob them without theft, kill them without murder, and lye to them, or concerning them without the violation of the measures of Truth or Justice. Nor is it any ways strange, that while they may meritoriously destroy us, they should with innocency defame us: For, by the same Principles, that no Faith is to be kept with *Hereticks*, no Faith is due to them. When we meet with such *Maxims*, as that *Servants* owe no *Fidelity* to *Heretical Masters*, nor *Children* Obedience to *Heretical Parents*, nor *Wives* Conjugal Duty to *Heretical Husbands*, nor *Subjects* Loyalty to *Heretical Princes*; ought we after this to be surprized, upon finding it established as a received Doctrine, at least of the *Jesuits*, that they may innocently slander and defame *Hereticks* of whatsoever quality and degree? And as by the knowledge of their Principles in this matter, I can make a shift to understand *Balsac*, *Cocleus*, *Sanders*, &c.——in their virulent and slanderous Books against *Calvin*, *Luther*, and other blessed Reformers, without finding my self obliged to believe them in any one word they speak, to the defamation of those whom they accuse; so by the same means I judge my self conducted not to give credit to any Papist, speaking to the prejudice of an *Heretick*, unless I be otherwise assured of the Truth of what he declares. But, *Secondly*, If you will add to this, that they are countenanced by the *Maxims* of their Divines, to defame any one, of what Religion soever he be, that doth them an injury, we may then be fully armed against all Impressions of disbelieving the Plot, that the late Scriblers are designed to raise or beget. In all the *Casuistical* Divinity of the *Jesuits*, there is hardly a case wherein they do so unanimously conspire and agree as in this, That it is lawful to invent crimes to ruine their credit who speak ill of them. And this they have not only declared in their Books, but maintained in the *Theses*, which they have proposed to be disputed in their Schools. I know that which surpriseth many, who know not the Rules and Measures the Papists act by, is, that Men, not only pretending to some Religion themselves, but intrusted with the conduct of the Consciences of others, should publish and divulge such and such things, if they were not true; when alas! the Principle they act by, is not whether the thing they affirm be true, but whether it be for their advantage, honour, and secular interest to have it believed. I do maintain, saith *Dicastellus*,——That Calumny, when it is used against a Calumniator, (i. e. one that doth them or their Order a mischief) though grounded on absolute falsities, is not for that any mortal sin, either against Justice or Charity. That it is not any mortal sin to Calumniate falsely, to preserve ones honour, is no doubt, saith *Caramuel*, a probable opinion. It is a probable opinion, that we may lawfully slander that person, by charging him with crimes that are false, against whose Testimony we are not able otherwise to defend our selves, saith *Sambourin*. Nor is it any ways strange that they should hold it lawful to calumniate any one that accuseth them, seeing they declare it lawful to kill such a one. We may, without mortal

See the
Mystery
of Jesuits,
Let. 15.

De Jusfit.
lib. 1. Tr.
Disp. 12.
Theolog.
Fundamen.
N. 1151.
Lib. 9. De-
col. 2.
Sect. 2.
De Jusfit.
lib. 2. c. 9.

mortal sin, saith Lessius, kill an Accuser, though the crime whereof he accuseth us be true, so it were secret. It is lawful even for an Ecclesiastick or Monk, saith Amicus, to kill that person who threatens to produce great Crimes against him or his Order. Now having established Maxims, by which they make it lawful, not only to Calumniate, without endangering their Salvation, but destroy those that injure them; is it any thing strange that they should practice what they esteem lawful, especially when their doing it is so necessary, not only to the preservation of the credit and safety of their Order, but of their Church, and all their Party in England? Can any Man imagine, but that having made it lawful to Calumniate, they should, at this time, if ever, act accordingly, there being no way left to vindicate themselves, or discredit their Accusers, save the making their recourse to lyes, slanders and revilings? I desire, in reference to all they say, to bring the business to this issue with them; either their *Casuits* teach such *Maxims*, or they do not. As to their teaching them, let them deny it if they dare, I both assign the Men that do so, and the places where. And besides those I have mentioned, shall be ready, if called thereunto, to produce many more concurring in the same Doctrine. And seeing they do teach these *Maxims*, let them, if they can, give but any Rational person satisfaction, that any credit is due to such, who may lawfully act (as every Papist may) upon these Principles. Let them not then offer to abuse the World any more, by Discourses demonstrative of the Unlawfulness of Lying and Calumniating, by Arguments from Natural Light, and Divine Revelation, seeing neither Scripture, nor the Light of Reason are the Measures which they Govern themselves by. And all *Treatises* of that nature are but fresh instances of their Lying and Deceiving, while they are declaring it unlawful to do so. And let me add this, that the late *Pamphlets* most adapted to impose upon the World a belief of the credibility and sincerity of the *Jesuits*, such as the *Letter to the Two Houses*; *The Jesuits Plea*; and *The New Plot to transform Jesuits into Martyrs*, &c. Do overlook all those *Maxims* of their *Casuits*, which have been advanced against them, by the Authors both of the *Impartial Consideration of the Speeches of the five Jesuits*; and of the Letter, intituled, *Lying allowable with Papists to deceive Protestants*; and do only insist upon other Principles, which by their *Maxims* they are not obliged to govern themselves by. And whereas they are pleased to ask us, Whether we take those who have been either Condemned, or only Arraigned, to have been *Atheists*, that they should do that, which not only the Principles of the Gospel, but the common Sentiments of Mankind not only forbid under the greatest penalty, but teach us to detest? I answer, That I take them to have been worse, namely *Jesuits*, or their Disciples, who under the Names of Christians, to the Reproach of Religion, as well as the Debauching of Mankind, and Ruine of all Societies and Government, have Established that as Lawful, which the Gospel threatens with eternal Wrath, and which all States punish either with the Gibbet or the Pillory.

A second Reason, why it is not only every ones duty, but at this time indispensably necessary to contribute to the further detection of the Popish Plot, is, the awakening the Kingdom to provide in all legal and due ways, for the Protection of His Majesties Person, and its own Defence and Security. The Lethargy that the generality of the Nation laboureth under, is that which amaseth its Friends, and encourageth its Enemies. They

See also
Escobar.
Morus.
Theolog.
Exam. 7.
cap. 2.
Amicus de
Justit.
Disp. 36.
Sect. 5.
Ubi sup.
Sect. 7.

are greatly deceived, that think the Papists have laid their design, alas, they do more industriously than over-persue it. The Case is so stated, that there is no retreat, and rather than miss their hopes, they are resolved to stake Lives, Fortunes, and all upon a venture. They have laboured too long to bring things to the pass they are in, to lose in a moment the fruits of all their toils and endeavours. Though the Protestants should be willing to forgive them, yet they know that they have proceeded too far to rely upon Mercy; and therefore their guilt lightning their fears, makes them desperate. The death of Traytors who have suffered, instead of dismaying the Party, hath greatly enflamed them to revenge. They know too well, that many more both deserve, and may meet with the like measure, and rather than tamely suffer it, they will all run on in the same fortune. They are at present negotiating with all Foreign States for assistance, and he must needs be a stranger to Conversation, that hath not heard of the liberal Contributions providing for them in *Papish* Countries. The boldness they every where express, is not the effect of their Innocency, but of their Villany and confidence of Success, through the Aids which they look for.

Seasonable
ble Que-
ries, p. 1.

Nor hath their slandering the King to his People, and their misrepresenting many of his Protestant Subjects to him, any other tendency but to prevent mutual confidence between them; which if they can but hinder, it's impossible, as things stand, that they should miscarry in their design, or that either His Majesty or his Protestant Subjects should escape. To tell us by one hand, *That the King laughs at the Plot as a matter wholly fabulous*; and by another, *That the Two late Parliaments were a Company of Faction Men*: What design can this have, but to beget a distrust betwixt His Majesty and his People, and deprive us of that mutual confidence in one another, which is so absolutely necessary to our Preservation? When I have told you (as I shall anon) that the Kings Person is more in danger than any of his People, it may serve to promote your confidence in the Government, and to unite among your selves in order to His Majesties Preservation. For as His Majesty hath most just cause to apprehend the Designs of the Papists against his Life, so we may not only fear, but too groundedly conclude, that both our Religion, and Civil Liberties, with whatsoever else is dear unto us, will become a Sacrifice to the Lusts of the *Romish Party*, if they succeed in their Conspiracies against his Life. Whoever he be that maketh profession of the Protestant Religion, and will not seem to believe there is a Plot, nor acknowledge the Nation to be in danger, he ought to be listed under one of these three Ranks of Men. *First*, He is either of the Number of those weak Fools, whom God hath given Riches to, in consideration for having denied them Understanding. For there are a kind of silly Coxcombs, that are first puzzled, and then misled by Insinuations, which none but Knaves would suggest, and Idiots be swayed with. Or, *Secondly*, He is reduceable to them, whose fears make them both dissemble and ready to deny what they too well know; for there are a great many, whose dread prescribes to their Reason and Conscience. Now these apprehending it impossible to prevent the Designs on foot, though they were not at first in them, and possibly intend not actually to be, yet having a mind to preserve themselves, they are therefore not only willing to connive at that, which they judge impossible to be defeated, but to make an Interest with the Conspirators, in serving them as far as they can, without running the hazard of the Halter. Or, *Thirdly*, He may be numbred amongst them,

them, who rather than a company of discountenanced Protestants should be a little indulged, they will sacrifice the very Protestant Religion to the pleasure and lusts of the Papists; Through an apprehension which they have, that should the Plot be believed, the *Nonconformists* may meet with some degree of Favour, in order to their better encouragement to engage among others for the defence of the Government; they are resolved, so that they may have the pleasure of seeing them destroyed, to expose (at least as far as in them lies) the Nation to be ruined with them. Nor can I apprehend, why the late *House of Commons* comes——to be aspersed by some publick Scriblers, as well as by Coffee-house Twatlers, unless it be that they did not think meet, whilst they were providing for the security of the Kings Person, and safety of the Kingdom from the Conspiracies of the Papists, at the same time to Enact new Laws, and those written in Blood, against Persons of the same Religion with themselves, and who do only differ from them in some few Rites and Ceremonies, no wise Essential to the *Protestant Religion*. He can therefore be no Friend to the *Protestant Religion*, to the King, or to the Government, that when our Ruine is conspired by a Company of Desperate *Popish Enemies* at Home, and threatned by a combin'd Power of *Papists* from Abroad, endeavoureth then to disunite and weaken us, by groundless Aspersions and Calumnies cast upon Men, sound in all the Fundamentals of the *Protestant Doctrine*, and ready to venture their Lives and Fortunes as soon as any, for the defence of His Majesty and the Government. And therefore among other reasons for my contributing all I can to the further Detection of the Plot to the Nation, (having first discovered what I know of it to His Majesty and the Privy Council) I do plainly deliver this to be one, that they who question it from Principles of Weakness and Simplicity, may be more fully informed, and they who endeavour to shame it upon base, corrupt, and perverse Considerations, may be taken notice of, and esteemed Abettors of the *Popish* Conspirators in their most Hellish Designs.

And that the Light I arrived at concerning the Design against His Majesty's Person, and the *Protestant Religion* in these Nations, may be conveyed to others with the more Intelligibleness, as well as the greater Credibility, it is convenient that I should intimate these three things. §. XV.

(1.) That I was originally a *Protestant*, being both Trained up in that Faith, whilst a Child here at Home, and further instructed in the Reformed Doctrine whilst at *Geneva* Abroad. But being travelling in *France*, I was by the Art, Craft, and unwearied Perswasions of *Abbot Montague*, and Mr. *Thomas Carr*, perverted from the *Protestant Religion*, and allured into the Communion of the *Romish Church*. And as none are so industrious in Foreign Nations to Debauch His Majesty's Protestant Subjects, whom they occasionally there meet with, as the *English*, *Scotish*, and *Irish Papists*, residing in those Parts: So the various Methods they take to inveigle those, whom they have opportunity to meet with, and address, are not easie to be expressed. For by suiting their Temptations sometimes to the Necessities, and at other times to the Lusts and Ambitions of those they accost, they prove more successful in their Attempts for seducing young Travellers, than can readily be imagined. For if they be Persons of Quality, they allure them with hopes of esteem in Foreign Courts, the favour of Access to, and Correspondence with Princes and Potentates abroad, and especially with promises of being Exalted at home

upon the Alteration, which they give themselves out as prepared to introduce into these Nations. And if they be Persons of Scholastick Abilities, then they assault them with assurances of Preferment, and that they shall not only be accommodated and esteemed suitably to their Parts in their Colledges abroad, but that they shall be made *Dignitaries* of the Church here, upon the Revolution that is ready to take place in these Kingdoms. And if the persons are indigent, then they attack them with offers, not only to supply their present wants, but to provide for them even to their own wishes and desires for the future: Yea, if those they meet with, chance, either to be Malefactors, that have fled beyond Sea for their Crimes, or Bankrupts who have withdrawn thither to escape their Creditors, unto such they offer either a Sanctuary in their *Monasteries*, or to recommend them to some Grandee that may employ them agreeably to their inclination and humour: So that what in one way, and what in another, there are none come within the Circle, whom they have not Temptations prepared for, and suited unto. And I wish that the sad experience of their success upon my self, as well as the many Conquests I have seen them make of others, might not only influence Parents to be less forward in sending their Sons beyond Sea, but awaken the Government to provide, if not against the thing, yet against the dangers that attend it. Secondly, I would intimate this, that being after manifold persuasions, perverted from the *Protestant Religion*, and induced to Esponse the Faith of the Church of *Rome*, I was accordingly received with great Ceremony into the said Church by *Cardinal Grimaldi*, *Archbishop of Aix in Province*. 'Tis true, they do not think meet to celebrate the reception of every one that goes over to them, with so much solemnity, but yet it is not without many and considerable reasons, that they think meet sometimes to do it. For though in effect, they have only cause of glorying over the ignorance, weakness, or lusts of the Party they have Profelyted; yet they would have it pass for a Triumph over the Religion which he hath forsaken. And though all that they can truly boast of, be the ensnaring some persons, that neither understood the Religion which he relinquished, nor that which he espoused, but was meerly captivated with the hopes of Pleasure, Profit, and Preferment; Yet *Protestancy* must be brought upon the Stage as weary of it self, and the *Popish Religion* must be recommended to the Ignorant Multitude, from the Victory it hath obtained over such a *thinking, learned, and conscientious Man*. Thirdly, I would suggest this, That being received into the Bosom of the *Romish Church*; I went thereupon to *Rome*, and was entertained in the *Jesuits Colledge*. Where, by my continuance four years, and running through my whole course of *Philosophy*, and at last taking Orders of *Priesthood*, and through my being sometime Prefect of the *Study*, I enjoyed those Opportunities of knowing their Sentiments, and Doctrines concerning Protestant Princes, and of their Design against these Nations, with their hopes of Re-enslaving them, which I shall now declare. Nor will it, I hope, be reckoned a piece of Immodesty; and I do affirm, that partly through my success in my *Scholastick Exercises*, and partly through the favour I had with *Cardinal Rocchi*, *Major Domo* to the *Pope*, to whom I had dedicated all my *Theses*, and partly from the familiarity I had with all the principal Fathers of the *Jesuits* in the *English Colledge*, I had not only the advantage of Hearing what was publicly said, either in Schools or *Refectory*, but was allowed access to private Discourse with the most Eminent Fathers in the Colledge, where I had their Opinions concerning the King of *England*,
and

and an account of their Purposes towards him, and the Kingdom, inculcated to me.

These things being briefly premised and intimated, that which I have §. XV.
next to offer, is, that whilst I was at *Rome*, I frequently heard the *Jesuits*
both Teach in Schools, and Preach in Pulpits, the Doctrine of the Pope's Power
to Depose Kings: So that according to them no King doth Reign, but at
the pleasure of the *Pope*. And from hence we may learn these two things.
(1.) That it is not only lawful, but necessary in order to the Preserva-
tion of the Peace and Safety of the Kingdom, that all who have imbib'd
these Doctrines, should be accounted Traytors, and accordingly proceed-
ed against, though never convicted of acting up to them. The Principle
it self is the highest of Treasons, and therefore there needs no further
Overt-act, for the condemning such Criminals. So far as the *Popish Reli-*
gion hath only an influence upon the future state of Men, it was never pu-
nished with death in *England*; it is only upon the foot of those Doctrines,
which instruct and countenance them to overthrow the State and Govern-
ment, that *Romish Priests* are justly made liable to suffer. And therefore
the Priests who were lately Executed, without being Arraigned for any
thing, save for their being so, and their withdrawing His Majesties Sub-
jects from the Religion by Law Established, were as real Traytors, as those
who were convicted for Conspiracy against the King's Life. (2.) I would
further infer from the foregoing Doctrine, that no security can be had of
the Loyalty of any person that is so posselt. For so long as he holds that
any one hath Authority to depose the Prince, under whose Government
he lives, it is impossible that such a Prince can be secured of the Fidelity
and Allegiance of that Subject. And it is very remarkable, that where-
as some of the *Irish* Papists since His Majesties Restauration, had in a *Re-*
monstrance prepared for the perswading the Government of their Loyal-
alty, only acknowledged (though they had not sworn it) that King *Charles*
is their lawful King, and the *Pope* hath no power to Depose him, how
thereupon they are told from *Rome*, that they had renounced the *Catho-*
lick Faith, and that they were fallen under the Condemnation of the *Apo-*
stolick See. For as the *Popes Nuncio* at *Brussels*, by a Letter dated July 21.
1662, informs them, how that their *Remonstrance* being examined at *Rome*
by *Cardinals* and *Divines*, was found to contain Propositions condemned
by *Paul the Fifth*, and *Innocent the Tenth*, and that the *Pope* was so far
from approving it, that he did not so much as permit, or connive at it;
and therefore condemned it in this Form, That it could not be kept with-
out breach of Faith, according to the Decrees of *Paul the Fifth*; and that
it denied the *Pope's* Authority in Matters of Faith, according to that of
Innocent the Tenth.

I do further declare, That during my abode at *Rome*, I heard the *Jesuits* §. XVI.
often affirm and publish, That it was not only lawful to Kill any Prince or
Person Excommunicated, and declared a Heretick, but that it was Merito-
rious to do so. Nor was this the opinion only of one or two, or of such
as might be esteemed Rash and Giddy, but it was the common Doctrine
of all the *Jesuits* there. And I do by all that may obtain credit with Man-
kind, testifie, that I have heard it asserted by Father *Anderton*, Rector of
the *English Colledge* of the *Jesuits* at *Rome*, Father *Campion*, Minister of
the said Colledge, Father *Robert Southwell*, Assistant to the General of the
Jesuits, Father *Buckley* Pensionary for the *Pope*, Father *Green* Procurator

for the *Jesuits* at *Monto Portio*, within fifteen miles of *Rome*. And from this I desire to make these three Remarks. (1.) That every Protestant Prince is hereby exposed to the mercy of any one, that under the encouragement of meriting Heaven, will take the boldness to Assassinate Him. For all such Princes, both by the Decrees of their Councils, and the Canons of their Church, as well as by the *Bulls* of divers *Popes*, are not only pronounced *Hereticks*, but actually Excommunicate: Nor are the *Jesuits* singular in this Opinion, that it is lawful to kill *Heretical Princes*, for the *Pope* himself by a Decree in their *Canon Law*, hath taught and declared the same. We do not esteem them Murtherers, saith *Pope Urban*, who shall happen to kill any Excommunicate Person, out of an ardour and zeal to the *Catholick Church* their Mother. Secondly, I would observe from hence, what opinion we are to have of all that the *five Jesuits* declared upon their Salvation in their late dying Speeches: God was equally invoc'd to be a Witness of all they said, and their Salvation was alike pawn'd upon the truth of one thing, as well as another. And whereas then we find them evidently tardy by their saying that there is not one *Jesuit* (except *Mariana*) that holds it lawful for a private person to kill a King, although an *Heretick*, although a *Pagan*, although a *Tyrant*; we may very rationally suspect their Sincerity and Truth in all the rest. What! is there not one *Jesuit* but *Mariana*, who maintains King-killing Doctrine? Yes, I do affirm, that I have frequently heard *Anderton*, *Campion*, *Southwel*, &c. in their daily Discourses, Lectures and Sermons at *Rome*, teach the same. And though all that know me will receive more upon the credit of my Word, than this comes to, yet to put it out of doubt, that the *Jesuits* died Lyars, I shall convince the World of their Teaching the *King-killing Doctrine* from their publick Writers. Was not *Cardinal Tolet* a *Jesuit*, and doth he not declare, *That Subjects are not bound to maintain unviolate their Oath of Allegiance to an Excommunicate Person*? Was not *Cardinal Bellarmine* a *Jesuit*, and doth he not affirm, *That the Pope hath the same Right and Power over Kings, as Jehoiada had over Athalia*? Was not *Gregory Valentia* a *Jesuit*, and doth he not teach, *That the Pope may deprive Heretical Kings of all Dominion and Superiority over their Subjects*? Was not *Creswel* a *Jesuit*, and doth he not affirm, *That if a Prince be not of the Romish Religion, he loseth all Right and Title to Govern, and his Subjects are discharged from all Obligation of Obedience, and that he may be proceeded against as the Enemy of Mankind*? Was not *Franciscus Varona Constantinus* a *Jesuit*, and doth he not in his Apology for *John Chastel*, who wounded *Hen. 4. of France*, tell us, *That it is lawful for a private Man to Murder Kings and Princes condemned of Heresie*? Is not this a point so evident, that *De Harlay*, the first President of the Parliament of *Paris*, who knew both the Doctrine of the *Jesuits*, and had seen the woful Effects of it, in the Murder of Two Kings of *France*, publickly avow it to be their common Opinion in all their Writings, *That the Pope hath a Right to Excommunicate Kings, and that thereupon their Subjects may with Innocency assault and destroy them*? Have *Englishmen* learned from the *Jesuits* the guilt of forgetfulness, so as not to remember that *Cardinal Allen* wrote a Book to prove that Princes Excommunicate for *Heresie*, not only might, but were to be deprived of their Kingdom and Life? And was not *William Parry* provoked thereby to kill *Queen Elizabeth*, which though before he had promised at *Rome* to do, yet he was Hesitating in his mind about it, till encouraged by that Book? Or is it past into Oblivion with us, that *Father Gifford* instigated one *John Savage* to kill the same

Causa 23.
9. 5.
Canon Ex-
communi-
catorum.

See Ga-
van's
Speech.

lib. 1. In-
struct. c. 13
Lib. 5. de
Rom. Pon-
tif. 5. c. 8.
Tom 3. in
Th. Disp.
1. q. 12.

Part 2.
c. 2.

Vide Thu-
an. lib.
130. ad
Ann. 1604.

same *Queen*, and that upon the *Bull of Pius 5.* And which is remarkable at the same time, that they might be the less suspected, and the *Queen* the more secure, they wrote a Book, wherein they admonished the *Papists* in *England* not to attempt any thing against their *Princesses*, but to fight against their *Adversaries* only with the *Weapons of Christians*, viz. with *Tears, Spiritual reasonings, Prayers, Watchings and Fastings.* To all this I shall only add, that going in the company of *Capt. Richardson* to visit *Mr. Thomas Jenison* the *Jesuit*, then in *Newgate* (but since deceased) the said *Mr. Jenison* acknowledged in Discourse, That the *Jesuits* both held for lawfull, and taught in their *Writings*, that an *Excommunicate King* might be lawfully either *Deposed or Murthered*; but that he himself would not have access to the practice of these Principles. Thirdly, I desire to recommend this further to the Reader, viz. That though it be both the Doctrine of the Court of *Rome*, and commonly maintained by the *Jesuits* in their *Writings*, that it is lawfull to kill an *Heretical Prince*, yet it is not usual to press it upon their *Youth*, and inculcate it to their *Scholars*, but upon the prospect of some great occasion. They have it always ready in the Books of their *Scholasticks* and *Casuiſts*, to teach their *Votaries* what may lawfully be done, but it is not their custom to urge it in their common Discourse, nor to recommend it to their *Disciples* in private or publick Conferences, but with respect to something of that Nature to be speedily transacted. Thus when they had a purpose to murder *Hen. 4. of France*, *Father Generet* a *Jesuit*, instructed *John Chastell* in this *King-killing* and *Heretical Doctrine.* And *Father Fayre* did the same by *Francis Veron*, to dispose him for the same Design. Yea, when they were ready to perpetrate that barbarous Villany upon that Generous Prince, the very Sermons of the *Jesuits* were all fram'd to instigate men to so Bloody an attempt, so that *Ravilliack*, when examined about the Causes, why he stabb'd the King? answered, that they might understand them by the Sermons of the Preachers.

See Camdens Life of Queen Eliz.

See Anti-Coron.

I do further declare, that during my residence at *Rome*, I heard the *Jesuits* frequently affirm, that the *King of England* was an *Heretick*, and so in Form condemned. And when I was to leave the College and return to *England*, which was about *June 1676.* the said *Fathers* did both severally, and together Teach and Instruct me, that I was not to pay Obedience to an *Heretical or Excommunicated Prince.* Now whereas there are divers other Protestant Kings and Princes in *Europe*, beside the *King of Great Brittain*, that which both then gave me amazement, and hath also cost me some thoughts since, is, why only the *King of England* should be upon all Occasions represented as an *Heretick*, and that no other Protestant Prince should be so much as once mentioned under that Character. Nor am I able to resolve it into any thing but this, that it was likely to be more for the advantage of the Church of *Rome*, to have the *King of England* murdered, than any other Prince besides. For whatsoever ill-will they may bear to them All, yet they are not so foolish as to undertake a thing that carries a hazard of scandal and danger in it, if the success in the Attempt may not recompence the difficulties in the Achievement. Now there being no Prince of the Reformed Religion at this day in the World, whose Death would turn so much to the profit of *Rome*, as that of the *King of England*, it is the less to be marvelled, that they should be contented to allow others to live, and are only solicitous to get him removed.

§. XVII.

themselves from the Death of his Majesty, ariseth from a Consideration of these three things. *First*, That the Duke of York, the Presumptive Heir to the Crown, is a *Papist*. And ought it then to be a matter of any Surprize, that to further and hasten his Succession, they should conspire the Destruction of His Majesty, who is the only Obstacle in the *Duke's* way to the Throne? Are we so unacquainted with the History of our own Nation, as not to know how upon the like Hopes from *Mary Queen of Scots*, being next Lineal Successor to *Queen Elizabeth*, the *Romish* Party did from time to time contrive and design the Death of that *Excellent Princess* of ever Blessed Memory? And was it not the sense which our Ancestors had of this, that influenced them to enter into an *Association* through the whole Kingdom (even in an Interval of *Parliament*) wherein they mutually Obligated themselves, in case the *Queen* should be taken off by any undue means, to avenge it upon the *Papists*? And this *Association* was so far then from being apprehended a Seditious or Illegal Bandyng of Persons together, that the *Parliament* that assembled the Year after, did not only Approve it, but Ratifie it into a Law. Well do the *Papists* know, that should they loose this Advantage, (which they have from the *Duke's* being a *Papist*, and of such legal hopes of the Crown) for the Reestablishment of their Religion, they may never enjoy so fair and probable an Opportunity again. They perceive the King as likely to live as the Duke, and therefore reckon it absolutely necessary to Anticipate the course of Nature, and not trust matters of so great Consequence, as the seeing these Nations once more subjugated to *Rome*, to such a contingency as the Kings Dying in a Natural way, before the Duke. And that which Mr. *Dugdale* divulgeth every where to this purpose, deserveth a serious Remark; namely, That the *Jesuits* having calculated the *King's* and the *Duke's* Nativities (which by the way is Treason by Law) and finding that the King would in a course of Nature outlive the Duke, they thereupon agreed and resolved to have him cut off by violence. The having a *Popish* King again in *England*, would be of so great concernment to the *See of Rome*, that we may easily conceive (especially seeing the Principles of their Religion do befriend them) that they will not boggle at the Murder of His Present Majesty, to compass and effect it. And whatsoever security the Protestants may flatter themselves with, as to their Religion, from the Promises which his *Highness* may make unto them, yet this may serve to undeceive them, that not only the *Council of Constance* hath determined that no Faith is to be kept with Hereticks, but that *Martin the 5th.* told *Alexander Duke of Lithuania*, that if he kept his Oath with such, he sinned mortally. — Secondly, the advantage which they reckon upon the Kings Death, ariseth not only from the consideration that the Presumptive Heir is a *Papist*, but that he is more zealous for that Religion, than Princes of the same Religion, either are, or use to be: It is of great concernment to their Interest, to see a *Papist* (how lukewarm and indifferent soever in that Profession) exalted to the *English* Throne. But to have a Prince of burning Zeal and Ardour for the Dignity of the *Triple Crown*, to be advanced to sway the *English* Sceptre, is of far greater consequence to them than most Persons are willing to apprehend. I know that there are some Monarchs of the Faith of the *Church of Rome*, that are not of the Faith of the *Court of Rome*, and therefore though they give all due Protection and Incouragement to the *Romish* Religion, yet it is still without suffering it to undermine the State, or to introduce the *Papal Jurisdiction*.
Though

Vide Crab.
Tom. 2.
P. 4.
Cochl.
Hist. Hus.
Star. lib. 5.

Though they countenance their Subjects in the *Papal Worship*, yet they are not willing to see them inflaved to the *Popes* Usurpation. But whether the Duke of *York*, should he once arrive at the Crown, would think it enough to allow the *Pope* only his Power in Spirituals, without granting him the Right which he challengeth in Temporals, I cannot tell; but this I can say, that the hopes which the *Jesuits* have, of seeing the whole *Papal Jurisdiction* established by his means, and as fruits of his Zeal to the *Holy See*, over these Kingdoms, is a great motive to precipitate his Advancement to the Monarchy, and for their conspiring the Destroying of His Majesty, who is the only *Remora* in the way. *Thirdly*, the advantage which they count upon the Kings Death, ariseth not only from their assurance of the Presumptive Heir's being a *Papist*, and One of zeal and ardour for the *Papal Chair*, but that he is moreover under the conduct of the *Jesuits*. For I do remember, that *Father Campian*, and *Father Anderton*, did not only frequently declare, that the *Duke of York* was of the *Romish Religion*, but that he was brought over by their Body, and that they had the greatest Influence over Him. And as this was the common discourse in the *Jesuits College* at *Rome*, so it was received with great joy and acclamation by the whole Society. Now as there can be nothing more fatal to any State, than to have the Prince under the Conduct of the *Jesuits*; so the power they pretend to have obtained over the Duke of *York*, hath its share in the animating them to hasten his Reign, and in order thereunto to destroy His Majesty. And to this purpose, I shall here add, what I heard some of the Fathers say. For *Father Camipan* having intimated, that many set themselves against the Establishment of the *Popish Religion* in *England*, he added, *that nevertheless it must flourish again in that Nation, and we are to do the great Work, and restore it.* And *Father Warner* (upon whom I had a Bill of Exchange from *Rome*, he being Procurator for the *Jesuits* at *Paris*, having paid me the Bill) did thus declare himself unto me, *Religion must be set up in as high a manner as ever, in England, and we must be the Promoters of it, though many set themselves in opposition to us.* Blessed Promoters and Restorers of Religion! who conspire the Murder of Kings, and Overturning of Kingdoms in order thereunto. And are they not fit men to have the Guidance of the Consciences of Princes, who, besides all the other ill Principles which they are imbued with, are more sworn Vassals to the Jurisdiction of the *Pope*, than any other Order of the *Roman Church*?

I do moreover declare, *That when I was about to leave Rome, and* §. XVIII. *return into England, both Father Anderton, Father Campian, and Father Green assured me, that there would suddenly be great Alterations in Church and State in this Kingdom; And that there was but one Man in the way* (meaning the King,) *who might be soon removed out of it. Yea, the same Fathers informed me, That they were assured from the most Eminent Persons of this Nation, that their Religion should be Established again in these Dominions, in as great Glory, as at any time heretofore, and whosoever opposed the Establishment of it, should be Removed.* And I do withall remember, that waiting upon *Abbot Montague* at *Paris*, as I was in my return homeward, the said *Abbot* after he had congratulated the seeing me in a Religious Habit, and told me that being of the Order of Secular Priests, I was in the Apostolical Way of Teaching; he further subjoyn'd, *That I should suddenly see great Changes for the better, both in*

Church and State in England, and that I should receive signal Employment there. So that now from all this, these *Four things* do immediately fall under the view of every Person that is but so much as capable to understand Common Sense. (*First*) That the Kings Life is judged the only Obstruction to the Reenslaving these Nations to *Rome*, and that so long as he lives, they do utterly despair of Subjugating these Kingdoms to the *Papal Tyranny*. Which as it should make His Majesties Life the more dear to all his Subjects; So it should influence Himself from that regard, which he hath so often Solemnly profest to bear to the Protestant Religion, to be the more carefull of his own Safety. (*Secondly*) notwithstanding their despair, of being ever able to impose their Faith and Worship upon these Nations, whilst His Majesty liveth; yet they are at the same time confident of seeing this all accomplished. Which is in effect, as much as if they had told us, that they were resolved and prepared to remove Him, and that by some horrid Attempt upon His Life. (*Thirdly*) That the Confederacy against the Protestant Religion, and these Kingdoms, is powerfull and strong. For neither any Foreign Combination, nor the Encouragement which they can have from so small a Number, as the open and avowed Papists in the Land amount to, could ever give matter for such Towing hopes, nor administer ground for so high a Confidence; no less than the Engagement of many of the most Eminent Persons of the Nation, (to use their own Phrase) could be Foundation sufficient to erect so vast Expectations upon. And as it is the Interest of the Kingdom to have these (hitherto unknown) Persons detected, so it should be the Prayer of all, and the Endeavour of those chosen to Sit in the Great Senate of the Nation, that the Kingdom may be secured from their Treacherous Designs. (*Fourthly*) That understanding the Size of the Persons, who have renounced their Allegiance to His Majesty, as well as the Religion by Law Established, instead of being thereby Intimidate, we would grow sensible of the dangers which threaten us, and provide Remedies to withstand them. And seeing there are some Persons, of the foregoing Bulk and Character, actually Impeached, let us by Prayers and Intreaties solicit His Majesty, that He would not abandon Himself, His Government and People, to the hazards, which a further Procrastination of their Tryals may occasion. For if they be Innocent, besides the honour of being Vindicated, not only from the Suspicions they lie under, but the Treasons they are charged withall, they will reap the happiness of being restored both to their Liberty, and the good Opinion of their Fellow Subjects. And if they be Guilty, it is both His Majesties Interest, as well as the Nations, and what his Subjects may expect from the Justice He oweth his People, as well as the Grace He hath hitherto exercised towards them, that such villanous Conspirators, as would subjugate these Kingdoms to *Popish Idolatry* and Slavery, may undergo the severest Punishments, which by Law are due unto their Crimes.

§. XIX.

There is one thing more, which I learned from the aforementioned Fathers, both at *Rome* and *Paris*, namely, *That He being removed, who alone stood in the Gap, their Religion must needs flourish again in these Nations.* Forasmuch as the Duke of York and the Queen were of their Side. Now though this way seem to such as know not how to knit two Thoughts together, matter of no great moment, yet to Persons accustomed to use their Understandings in a rational train of Discourse, it suggests

suggests that which may give us a very sad apprehension. For besides, as I have already observed, that the *Duke's* being a *Papist* is the Fountain of all Attempts upon the Kings Life, and the alone Rise of all the Danger which His Person is daily exposed to ; There is something further ; and that of a most Tragical consideration, wrapt up as the sense of those Expressions. For supposing the Duke to be a *Papist*, and that he should come to the Crown (which God by the Prolongation of His Majesties Life avert) yet without a trampling upon all our Laws (our Religion being incorporate into them, and settled by them) *Popery* cannot flourish again in these Nations. Protestantism is not only now the Religion of the Kingdom, but it is become a part of the Polity, and an Essential Ingredient of the constitution of our Legal Government. Nor can any (as matters are by Law Established) supplant Religion, which is our legal Right, without overthrowing all those Laws which secure us of it. So that to tell us, that through having the *Duke* on their Side, were the King once dead, their Religion should be exalted to its greatest height, and flourish in these Nations as much as at any time heretofore, is in Effect to say, that our whole Government shall be Changed, and all those Laws subverted, which Entitle us to the Protestant Religion, and protect us in it. What provision His Majesty, and His Two Houses of Parliament, may think fit to make, to give the Nation security in this matter, as it is to be left to their Wisdom, so it is our duty quietly to acquiesce in what they Agree about, and Enact to this purpose. But if there be any Sense in what I have related from the *Jesuits* Mouths, they intend not that Protestants shall enjoy much benefit by any Law, that shall be made to such an End. They may improve it indeed, to facilitate in the minds of short-sighted people, the *Duke's* Accession with Quiet to the Crown ; but they have told us beforehand, that our Religion shall be never the more secured unto us by a Law of that kind. It is needfull for the *Papists* at this time to talk of such a Law, to promote that which they themselves first aim at, but having under the favour of it, once compassed that, it will be as needfull to destroy it, that they may accomplish the rest.

Having related whatsoever may give light to the Horrid Plot against these Nations, and especially His Majesties Life, so far as my Informations beyond Sea enable me to do. I am in the next place to give an account of the further knowledge I arrived at concerning it, after my Return into *England*. Being then after divers years absence, come into my Native Countrey about *December 1676*. and being recommended as a *Secular Priest*, to Minister and Officiate in the Family of *John Fenison* Esq; in the County Palatine of *Durham*. The first thing that I did, was to recollect the Disloyal and Traiterous Doctrines, which I heard the *Jesuits* teach at *Rome*, and elsewhere. For as these principles had given me such a disgust against their Order before, that though highly tempted, and frequently importuned to be One of that Society, I absolutely refused it, and chose rather to be a *Secular* ; so the reflecting upon them at leisure, and with sedateness of mind, after I became settled at Mr. *Fenisons*, heightened my Abhorrency of them. For it is an easier thing to divest a Man of the principles of Supernatural Revelation, than to eradicate out of him the principles of natural Religi-

on. We may be sooner brought to Renounce the Doctrine of Faith, than the measures of Justice betwixt Man and Man. And there are some who would more easily let go all the Articles, upon which future Happiness depends; then bid farewell to those Dictates of Natural Light, upon which the Government of Kingdoms, and the peace of Societies hang and bear. And to deal freely, as I sooner observed the falshood of the *Romish* Doctrines, which relate to Magistrates, than of those which concern Jesus Christ, and Salvation by him; so the conviction I was under of the Erroneousness of the former, was that which led me first to examin, than to doubt of, and at last to renounce all the latter. For as I plainly perceived, that no man can be loyal to his Prince, and faithfull to the Government he lives under, and withall maintain the Universal Jurisdiction of the *Pope*, viz. his Right to Depose Kings, and Absolve Subjects from their Allegiance; so I suddenly came to understand, that no one can be a Papist, but he who holds them. For to disclaim them, is to disclaim both the Infallibility of the *Pope*, and the Authority of General Councils; which is in effect to abjure the whole *Popish Religion*, as having no other foundation but the Decrees of *Popes*, and Canons of Councils. Being then settled (as I intimated) at Mr. *Jenisons* House, and having called over all the Traiterous Positions I had heard the *Jesuits* teach, and having found them agreeable unto, and justified by their publick Writings; I thereupon made it my business to exclude both all *Jesuits*, and all other *Priests Jesuitically* inclined, from coming to the said House, or wheresoever else Mr. *Jenison* had to do. For though I was not yet so far enlightened my self, as to think of Converting that Family from being *Papists*, yet I was resolved to preserve them from being Traytors, and accordingly to hinder all such from coming among them, who might infect them with Disloyal Principles.

§. XXI. Now during my Abode there, and my Converse with the Countrey about, the first suspicion I received of the Plot, was an *Universal Collection of Moneys*, which I observed to be made among the Papists. I was my self solicited by Mr. *William Gascoyne*, and other *Secular Priests* to assist in it; but I not only declined Cooperating in such a Business, but dissuaded Mr. *Jenison*, and all others I had the Conduct of, from contributing Money upon any Occasion. 'Tis true, the Pretence was to repair the *College of Doway* (which is penal by the Law, should it be granted that the Money was so applyed) but I have reason to apprehend, that under the Umbrage of Repairing a *College*, they were providing for the Ruine of a Kingdom. For the Collections were Universal in all the Northern Parts; and not only the Gentry, but most others of the *Popish Religion* in those Counties contributed their Proportions, some to Five pounds, some to Ten pounds, and some to Twenty pounds. He must be of a very shallow Understanding, that can once imagine, that so great a Treasure as this would come to, should be all sacrificed to the Repair of a College. No, it must have been some greater Design, that so large a supply of ready Money was intended for. I grant that my own refusing to assist in that Affair, together with the Jealousies they had conceived of me, for excluding all the *Jesuits*, and such other *Priests* as were tainted with their Principles, from admission into Mr. *Jenisons* House, gave them suffi-

sufficient reason to conceal the disposal of it from me. But this I know, that all the Moneys which were collected, were either paid, or to be paid to Mr. *William Stephenson* a Priest.

Though the many foregoing Passages (which I have truly reported) gave me full assurance of a Conspiracy against His Majesties Life, and the Protestant Religion, as by Law Established in these Nations, yet I knew that it would have been morally impossible, through the interest which the *Papists* had in Persons near His Majesty, to get the *Jesuits*, and much less the *Romish* Party Convicted upon this General, and withall, single Evidence. And therefore I found it necessary for a season to conceal these things, lest I should not only miscarry myself upon attempts to Detect them, but withall enrage the *Papists* to precipitate their Designs upon the Sacred Life of the King. However I resolved to be watchfull over all Opportunities, whereby I might attain a more perfect Insight into their Hellish and Mysterious Conspiracies. And as in this interim, the Plot came to be Discovered by Mr. *Oates*, so an Occasion presented it self in a Conference thereupon betwixt Mr. *Robert Jenison* and me, which not only contributed to my own more perfect satisfaction, in reference to their Bloody Designs, but hath given rise to Mr. *Jenisons* own Discovery. And as it is convenient that the World should know the sense and tenour of that Discourse, which past betwixt Mr. *Jenison* and me, so I think it fittest to deliver it in the words of the Information, which I gave in to one of His Majesties Justices of the Peace.

Middl. West. *Part of the Information of John Smith of Walworth in the County Palatine of Durham Gentleman, taken upon Oath the 8. day of September 1679. before me Edmund Warcup Esquire, One of His Majesties Justices of the Peace in the said County and City.*

THis Informant saith, that Mr. *Robert Jenison* came to his Fathers House in September 1678. where, after he had been some days; Sr. *Edward Smith* came to *Walworth*, and produced a Letter, signifying a Discovery of a *Popish* Plot in *London*, and upon enquiry who were in it, *Ireland* and *Whitebread* were named. About three or four days after which, Mr. *Robert Jenison* before his Father, Sisters and this Informant, said, he believed there was something of a Plot, for that he had heard Mr. *Ireland* say, 'twas an easie matter to take off the King. Whereupon this Informant asked him, what that *Ireland* was? Who answered, he was a *Jesuit*, and his Cozen. And Mrs. *Katherine Jenison* his Sister asked, when he saw Mr. *Ireland*? Who answered, a little before he came out of Town, at his Lodging in *Russel-street*, which was on the Day that himself came from *Windsor*, and the same Day that Mr. *Ireland* came Post out of *Staffordshire*, and that he then found him pulling off his Boots. Mrs. *Katherine Jenison* then asked him, how her Aunt in *Staffordshire* did? Who replied, Mr. *Ireland* said she was well, and that he had been with her in *Staffordshire* at that time. This Informant then asked him, what kind of Man Mr. *Ireland* was? Who answered,

that he was a fine countenanced, smiling Man, and swore if he be Guilty of this Plot, I will never trust a Smiling Man again. Thereupon this Informant asked him what he thought of him? Who answered, I doubt there is some Guilt in him, because he had enquired of him, when he came from *Windsor*, how the King Diverted, and how he went Attended? Whereunto he answered, in Hawking and Fishing, attended only with three or four Persons; Mr. *Ireland* replied, he wondred He would go so slenderly Guarded, He were easily taken off: and then he paused. But sometime after, Mr. *Robert Jenison* repeated, that he feared there was something in that Plot, for that Mr. *Ireland* said to him at another time, that there was but One in the way, and were He removed, the *Catholique Religion* must flourish again in *England*. Whereupon this Informant said, those were damnable suspicious things, which Mr. *Ireland* had spoken about the King. And thereupon old Mr. *Jenison* rose up, and swore Mr. *Ireland* was a Rogue, and so left the Room, and determined the discourse at that time. But sometime after in this same Month, this Informant walking on the Leads with Mr. *Robert Jenison*, discoursing of the *Jesuits* being in the Plot, the said *Robert Jenison* told this Informant, that Mr. *Ireland* had at another time told him, that Sir *George Wakeman* was a fit person to poison the King, being the Queens Physician, and a *Papist*, upon which, this Informant said, he hoped the King would not take Physick of any *Papist*, in regard they might be *Jesuitically* inclined; and the *Jesuits* were against Monarchy in Temporal Princes, though appointed by God himself. Upon which, the said Mr. *Robert Jenison* asked, are the *Jesuits* against Monarchy? Whereunto this Informant replied, you may easily judge that, by their taking off many Kings and Princes, and by their holding it lawfull for the *Pope* to deprive Kings of their Kingdoms, and to dispose of them at his pleasure, so that though a King be Anointed of the Lord, and one that should not be touched with violent hands, yet not only His Kingdom, but His Sacred Life lies at the *Popes* pleasure. Mr. *Jenison* answered, Does the *Pope* allow of this? This Informant answered, Yes, they have often practised it in this and other Kingdoms, and thereby brought more Schism and Division into the Church, than ever was before such Damnable things were practised by the *Pope* and his Emissaries. Whereunto Mr. *Jenison* replied, you Seculars are generally against the *Jesuits*, and in many things against the *Pope*. Whereunto this Informant replied, if you please to consider the Frauds and Devilish Artifices the *Jesuits* use in their practice, and teaching their Politick Interest, and industrious Self-seeking, all under the Hypocritical zeal and Characters of Religious, though none so Irreligious, you would not admire why all Secular Priests are against them, and the *Pope* for upholding them, and their Practices, and Principles. Mr. *Jenison* replied thereunto, he believed they were Crafty Men; upon which this Informant asked him, how he came now to say they were Crafty men, having formerly spoke so much of their Sanctity? He replied, because he considered several odd and suspicious Expressions, Mr. *Ireland* had spoken to him. Whereupon this Informant replied, You will not only give the King and Countrey satisfaction, in Declaring the odd and suspicious Expressions of *Ireland*, who is now imprisoned for the Plot, but also discharge the Duty of a Christian, and Obligation of a Subject, urging many other reasons to

to persuade Mr. *Jenison* to make a full Discovery to the Council. Whereunto Mr. *Jenison* replied, he doubted the *Jesuits* would prove as Black as their Habits, adding, that his Brother Mr. *Thomas Jenison* the *Jesuit*, told him there was a Design in hand, in which, if he plaid his Part, he might with ease and safety raise his Fortune; and that he answered his Brother, he would use all lawfull means; and that he thereupon replied, the means were not only Lawfull but Meritorious, otherwise their Body, and the Chief *Catholiques* of *England* would not be therein concerned, as they now were. Whereupon this Informant asked him what he understood by his Brothers Discourse, and whether he did not understand that the *Jesuits*, and *Papists* had some design against the King and Religion? Who answered, he might well understand and suspect they had some such Design in hand. And thereupon this Informant again pressed him to make a full Discovery to the Council, when he came to *London*, if his Evidence were judged material. And this Informant told him, that he held himself bound in conscience to Discover all that he heard from him, if he omitted to do it himself, urging that his Evidence, would at leastwise be fortifying to others Testimony. And this Informant very well remembers, that coming about a Week afterwards with Mr. *Robert Jenison* from Mr. *Fenwick's* House at *Baywell*, Mr. *Bowes* met them, and drew Mr. *Jenison* aside, and discoursed together some time, after which, Mr. *Jenison* singled out this Informant, and told him, that he believed his own Brother Mr. *Thomas Jenison*, would be Hanged, and several other Persons of Quality, who were concerned in this Horrible Design. Thereupon this Informant asked why? Who answered, a Handfull of *Jesuits* could not carry on such a Design, without the assistance of Persons of Note and Power, and the *Pope* himself must be in, because of his Purse; and he believed the Plot was Universal, because his said Brother had told him, the Greatest *Catholiques* in *England* were concerned in that Design, wherein he would have had him to have plaid his Part; declaring he had reason to believe, it was to Destroy the King and Government. Whereunto this Informant replied, can you swear it? Who answered, I will not swear it now, and thereunto this Informant replied, will and can are two things. Mr. *Jenison* further added, he was once in Company of Five or Six *Jesuits*, and that all their Discourse was then tending to the Destruction of the King and Government, all agreeing to the self-same end, but himself, but that he had not contradicted them, in regard he was young, and inferiour in Scholarship. And this Informant asked him, what he meant by Persons of Note and Power ingaged in the Plot? He answered, the Chiefest *Catholiques* in *England*, but refused to name them, saying in passion, do you think I am privy to it? But added, by God, they will have a Bout with the *Duke*, whereby this Informant did believe there was a Hellish Plot, and that the greatest *Catholiques* in *England* were in it, and that Mr. *Robert Jenison* knew more of it than he did at any time lay open. And this Informant speaking something of the *Popish* Emissaries ingaged in the Plot, meaning the *Jesuits* and *Monks*; Mr. *Jenison* asked him, whether he was not a *Popish* Emissary? Whereunto this Informant replied, No, he did abhor the Name, and that he was a Preacher after the Ancient, Apostolical Way, which teacheth all to fear God, and honour the King, and to be obedient to all Superiour Laws and Magistrates. To which Mr. *Jenison* replied, the *Jesuits* hold

it lawfull to Depose and Murder any *Heretick* Kings, and to dispose of their Kingdoms. And this Informant further saith, that Mr. *Jenison* told him also at *Walworth*, that Mr. *Ireland* had lent him Twenty Pounds, which he desired the Informant to send him to *London*, to pay Mr. *Ireland* again.

This being the Narrative of the Information, so far as it relates to this Purpose, which was given in by me to *Edmund Warcup* Esquire, one of His Majesties Justices of the Peace for the County of *Middlesex*, and City of *Westminster*. I shall only make these few Remarks upon what is here declared.

(1.) It strongly and most effectually serveth to Corroborate all the Depositions which Mr. *Robert Jenison* hath made. For all these Discourses past betwixt him and me, whilst he was a *Papist*, and before ever he had entertained a thought either of Changing his Religion, or Informing concerning the Plot. He must be a very obstinate, as well as an incredulous Person, that can after this deny Mr. *Ireland*s being in *London* in *August*, seeing the very Party that conversed with him told it to so many credible Witnesses, within so few days after. And which is most remarkable; all this was declared to his Father, Sister, and my self, when neither he nor any alive could apprehend, that ever there would be an occasion of bringing this Circumstance upon the Stage. And this being therefore so demonstratively made out, none but Conspirators or Abettors of this Conspiracy, can either bring into question the Truth of the Plot, or give credit to *Papists*, in any thing they say. Nor can there be a greater Evidence of the Combination of the whole *Papal* Party to destroy the Nation, then, that rather than the Design should miscarry, they will sacrifice their Souls and Consciences in the justification of a most palpable Lie.

(2.) It may both induce us to believe, that Mr. *Jenison* hath more to discover than he hath yet declared, and also oblige us to give all credit to what he shall further say. For it is plain from many passages which dropt from him, that his Acquaintance with the Conspirators, and his knowledge of their Devilish Machinations, are more considerable than as yet he hath divulged. Tis true, he hath neither done wisely, nor with that simplicity which became a Christian, either in delaying his Informing at first, or in those Reserves which he still maintains. Yet if we will observe the Influence he was under, partly from the regard he bore to the credit of the *Romish Religion*; (which himself then profest) partly from the love he had to many of the *Papists*, as his Kinsfolk and Friends, partly from the concernment he had for his own Reputation, which he knew upon his Discovering, would be assaulted; not to insist upon the apprehensions he might entertain, concerning the danger and hazard of his Life which would ensue; we may be not only the less surpris'd at his backwardness to Discover, but admire the Over-ruling power of God in conquering his passions and jealousies so far, as that he would make any Discovery at all. And besides the Divine Wisdom, which can serve it self both of our sin and folly, hath turned it to wonderfull advantage, that he Informed not sooner. For had he appeared before the Tryal of Mr. *Ireland*, there would never have been any such thing mentioned, as *Ireland*s being in *Staffordshire* all the month of *August*. No, it was from an Opinion, that none who knew of his Being in *London*, would appear against him, (save Mr. *Oates*)
that

that gave him the confidence of betaking himself to that Shift. And the Confounding them since in this Particular, hath both been, and will hereafter prove of wonderfull Consequence.

(3.) The Discourses mentioned in the foregoing Depositions, may serve to testifiemy own Innocency, as to any thing that relates to this Horrid Plot. For though I had prevailing Reasons to persuade me to believe, that there was a Design carrying on against the King, the Protestant Religion, and the Government of the Kingdom; yet I neither directly nor indirectly had Accession to it, nor assisted in it. Yea, so soon as I arrived at that measure of Knowing it, as Mr. *Fenisons* Conferences with me helpt me unto, I did from thence forward, not only by all means promote his coming to Inform, but threatned the having Himself (in case he continued obstinate and refractory) apprehended and proceeded against. For besides those Letters of mine, to that purpose Printed by himself in his own Narrative; I wrote him many more upon the same Occasion; which, as they had the success upon him, which I aimed at, so having been designed for no other end, but what is already accomplished, I shall not trouble the World with them.

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002